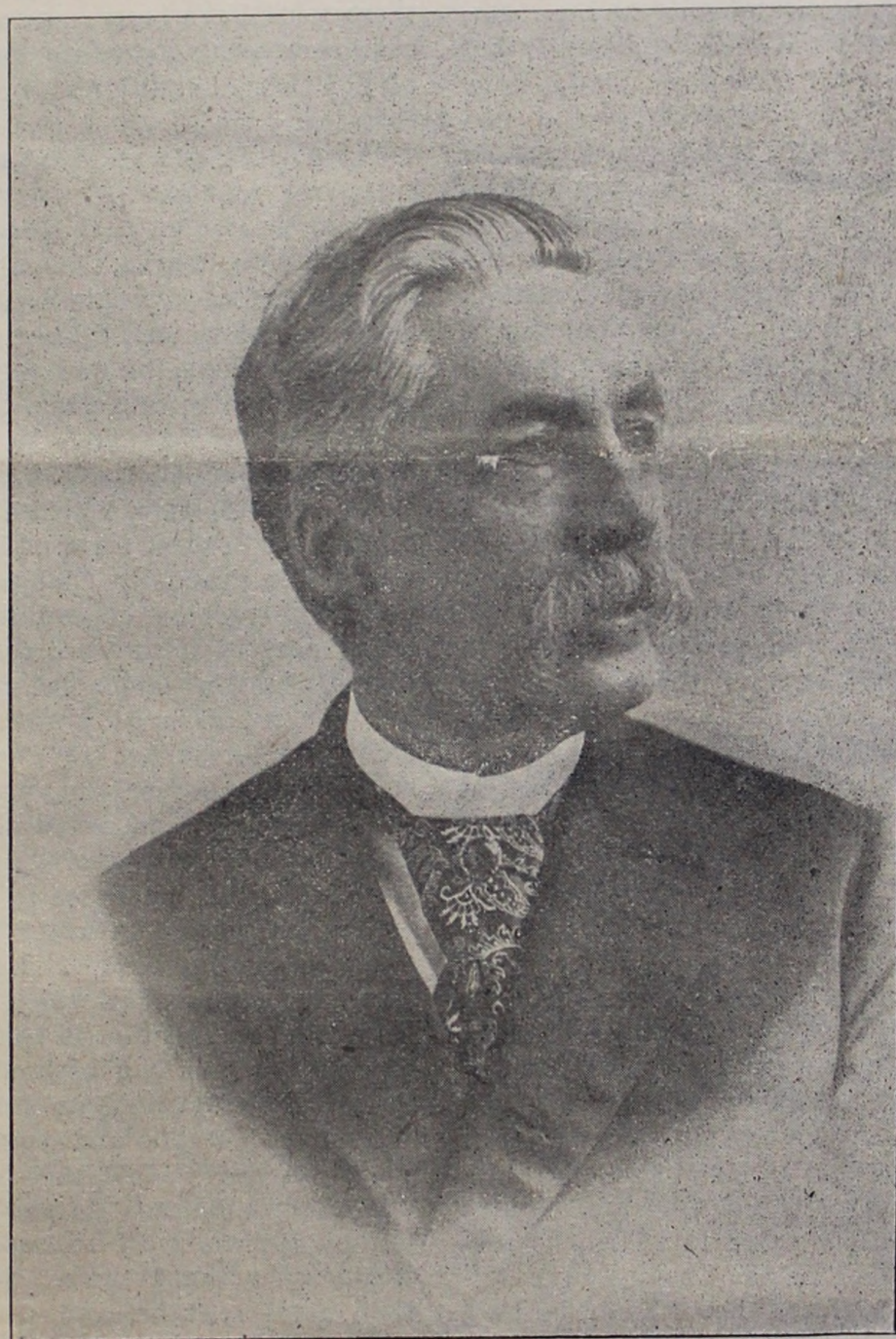


Light of Truth

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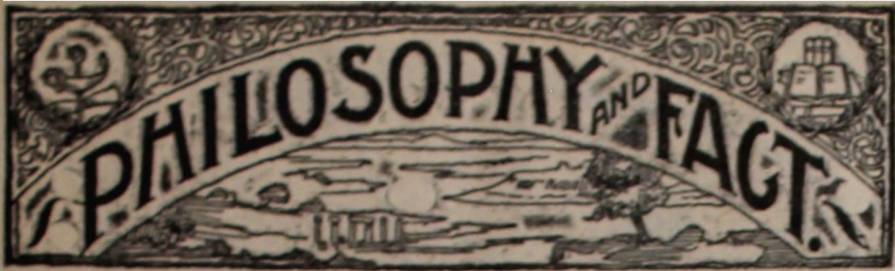


THOMAS LEES.

An Exponent of the
Philosophy of Life.

HARPER & CO. N.Y.

THE LIGHT OF TRUTH.



THE NEW YORK HERALD ON SPIRITUALISM.

A Timely Review of Psychical Phenomena at Which Science No Longer Sneers.

Everybody within the limits of the civilized world, "from China to Peru," and elsewhere, is interested in that range of subjects which are classed under the head of occultism. In ages past this interest has been sporadic, appearing and then disappearing, assuming one shape in one generation—as, for example, in Paracelsus, Dr. Dee, Mesmer—and another shape at a later time, as for instance in the witchcraft, which was not confined to Massachusetts by any means, but exploited itself in odd corners of the globe.

In these latter days the whole matter has assumed a very serious shape, and for the first time in our history the people—and the most thoughtful of the people, by the way—have been asking themselves whether or not there was some truth hidden under the heap of rubbish, and whether or not this modicum of truth might not be treated to a severe investigation and made of some practical use.

At any rate, we have gotten well over our ridicule. The man who sneers at the possibilities which are hinted at is himself sneered at in return. Ridicule, which 20 or 30 years ago was rampant, has bitten its own lips and will hereafter maintain a respectful silence. Science shrugged its shoulders erstwhile and brusquely relegated Spiritualism and the mind cure and Christian science and the claims of Theosophy to the pit of superstition. It would not tolerate even the serious mention of such subjects, and carried its prejudices, the product of its self-conceit, so far that the plain facts of hypnotism were denied, and both the Paris school and the Nancy school were thought to represent a sort of popular aberration of mind.

ACTUAL FACTS BEHIND THEORIES.

It was discovered, however, that these new theories had behind them a vast quantity of actual facts, which could neither be denied nor ignored; that there was no use in blindfolding one's self and declaring that nothing was visible. Some form of occultism was spreading among all classes with great rapidity, and exercising an amazing amount of influence. You found Spiritualism, for example, in a large number of households where its presence could not be even suspected.

Belief in it was not confined to the poor and illiterate, for it had found its way among the finest scholars of the age—men who knew how to weigh evidence and who were not likely to be deceived by false testimony. It was also discovered that in some odd way it had crept into the churches, and, though never spoken of openly, was quietly and unobtrusively accepted. It was changing the outlook, the spiritual outlook, of multitudes, making them more cheerful under the burdens of life and more serene and resigned under its bereavements. Moreover, it was welcome, in part at least, in the highest social circles, and we began to hear queer rumors that even Queen

Victoria and certain members of her family had had some experiences which were at once startling and convincing, and that among the nobility and royalties of the continent it was no strange thing to find men and women who were confident that the two worlds are close enough together to allow communications to pass either way or both ways.

CHANGE OF SCIENTIFIC ATTITUDE.

All this gave us pause. The thing had grown so big that no one could help seeing it, and it was exercising such an influence that it was full time to give it a very careful examination and find out if it had a scientific and philosophic basis, or was simply a fog bank, which the strong north wind of common sense would blow away.

So great is the change in our scientific attitude that when Dr. K. M. Bucke made some bold suggestions at a recent meeting of the British Medical association at Montreal the members listened not only respectfully but attentively, for the subject had clearly assumed large proportions, and had come to be worth looking into. When he said, "So-called telepathy and clairvoyance seem to be specimens of nascent faculties, and I place in the same class the phenomena of what is often named Spiritualism," hardly a single man shrugged his shoulders or lifted his eyebrows. The jibes and jeers have all gone into the back-ground, and it is frankly admitted by every thoughtful man that there is something behind these expositions of power which is not fraudulent and which is worth examining.

Dr. Bucke went so far as to declare that "the labors of the Society for Psychical Research have made it plain that these phenomena really exist," and he then added, with a kind of sublime audacity, which only the scientific world can appreciate, that "a study of the case of Mrs. Piper and that of Mary J. Fancher of Brooklyn would compel any unprejudiced person to make the same admission." He went still further, saying: "Many more or less perfect examples of this new faculty exist in the world today, and it has been my privilege to know personally and to have an opportunity of studying several men and women who have possessed it." Then he predicted that "in the course of a few more milleniums there should be born from the present human race a type of man possessing this higher consciousness."

GROWTH OF INTEREST IN OCCULTISM.

All this seems very strange, but it shows that the world has at last become intensely and seriously interested in these more or less occult matters. Dr. Bucke was quite right in his cautious conclusion that, "whether any given faculty, such as one of those now alluded to, shall grow, become common, and finally universal, or wither and disappear, will depend upon the general laws of natural selection and upon whether the possession of the nascent faculty is advantageous or not to the individual and to the race." That is undoubtedly a fair statement of the case.

The history of the evolution of psy-

chology is something dramatic. When in the forties the Fox sisters startled us with their table tips and uncanny noises we felt that our belief in immortality had been brought close to the verge of sacrilege. The argument against such doings, such riotous, boisterous and apparently ridiculous doings, was strong enough to be convincing to the majority of the "lookers-on in Vienna." Can the people on the other side have lost all their common sense, and if they have not, would they use such base means of communicating with their friends here? The logic of the situation was irresistible, and a jeering shout of disgust went up all over the land.

But the rappings did not cease; on the contrary, they were everlastingly persistent. Like Banquo's ghost they would not "down." A few believed, but the great majority laughed the whole thing to scorn. Some said it was all a humbug; others declared that there might be a scintilla of truth in it, but it was so mixed with fraud that it was not worth the trouble of a second thought; while still others insisted that it was a sporadic exhibition of power which would soon disappear. SEQUENCES OF TABLE TIPPING.

Now, from that very odd beginning, what tremendous results have come! On that slender foundation what a stately structure has been erected! We are surprised, we are amazed, but there must have been some vitality in that seed corn to produce such a crop of healthful, helpful and encouraging theories.

Table tipping was the rage, the craze, for well nigh 20 years. It was said of Mr. Home that he was lifted up to the ceiling, carried out through one window and brought back through another, and we can all remember incidents, perhaps, in our personal experience equally confusing.

Then it all died out. It had evidently accomplished its mission. It was the protoplasm, which at first exhibited the crudest form of being, but was to be gradually changed by the uplifting process of evolution. We heard next of what were called "mediums," people who went into some kind of trance and gave messages from the departed. Without doubt some of these mediums were either self-deceived or consciously deceptive. They practised on the credulity of the bereaved. But underneath all fraud was a residue of fact which could not easily be accounted for. Revelations were sometimes made which shook us badly, and we felt that in some way or other the angels had been whispering to us. The Spiritualists were themselves very stupid and very foolish. They did not protect their organization against the most patent humbugs, but by their neglect to expose practically encouraged them. That was their fatal mistake, and they have never recovered from it. They should have been the first to clear themselves from the suspicion of fraud, but they did nothing of the kind, and outsiders were both indignant and disgusted.

There are very few mediums nowadays. They have mostly disappeared. The law of evolution was working rapidly, and pretty soon another change was made and another phase of the subject was presented. The old crudity passed away and the new theory was more symmetrical, more worthy of our attention and more nearly in the shape of a philosophy. We had the mental cure and the Christian scientists at the front, and they were worth listening to, for they had something to say. The physicians had taught us that the condition of the body decides the condition of the mind; that a bodily ailment will

weaken the mind and produce moral results. We were filled with that idea, and therefore we swallowed drugs ad libitum.

These good folk came and told us that the condition of the mind decides the condition of the body; that a mental ailment produces bodily ailment, and that what we want in order to be healthy is, not a powerful dose of medicine, but a powerful idea.

"Don't go to the chemist," they said, "but go to yourself. It is faith that makes us whole or hale and strong."

SOMETHING PRACTICAL EVOLVED

Well, we began to see that there was something in the discovery and that it could be put to practical use. The body of believers grew, and at the present writing they are to be found everywhere. There is a voluminous literature on the subject, and as a general thing it has an uplifting tendency. It is so encouraging to be told that you have a brain anyway, and still more so to be assured that if you will keep your brain straight your body will not grow crooked.

What has helped very greatly to bring about these changes and to compel the public to give their serious attention to these matters are the two Societies for Psychical Research, the one in England and the other in the United States. The one in London was founded in 1882 and was under the leadership of Professor Henry Sidgwick. That society saw that in the rubbish there was something too valuable to lose sight of. It sifted the facts which came to it from all quarters of the globe, and did it with a thoroughness which was merciless and relentless. Two years later, in 1884, a similar society was formed in Boston, Mass., under the leadership of Mr. Hodgson, and it has done its work with sternness and persistency.

Now it is declared by both of these societies that the theory of humbug must be laid aside and that there is enough in Spiritualism to claim the respectful attention of the world. If human testimony is worth anything at all, there are well proven facts enough to make the possibility of communication between the two worlds well nigh certain, and those who believe in that possibility have a sound scientific basis on which to build their faith.

PRESSURE ON DIVERS.

The Maine disaster naturally leads to an interest in divers. At a depth of 100 feet (which does not seem excessive when we consider the fact that there are spots in the oceans which are approximately five miles deep), the pressure on the diver's body is forty-four pounds for each square inch of surface. Let us see what this means. The average man of 156 pounds has a body of sufficient proportions to present twelve square feet of surface to the pressure of the waters. This means that the ordinary diver must work in a place where his body is subjected to a pressure of thirty-eight tons. Nor is this all. For every twenty-seven and a quarter inches of depth descended below the 100-foot line, which we have adopted as the basis of calculation, there must be added one pound pressure to each square inch of the diver's bodily surface. Persons who think that divers regularly descend to the bottom of the oceans in the deepest places will probably be surprised to learn that the greatest depth to which man has as yet attained is only 210 feet.

THE INCOMING AND OUTGOING CHURCH—By Moses Hull. Tract, price 5 cents.

USEFUL DREAMS.

What They Mean to Those Who Are Watchful.

(By W. J. Colville.)

As the subject of dreaming is always interesting, and I have recently been extensively interviewed in New York regarding my personal experience and interest in this connection, I shall endeavor in this essay to relate a few notable experiences and offer some comment thereon with a view to inducing some of our numerous readers, who are interested in experiences a little beyond the ordinary, to pay more orderly and systematic attention to dreaming than they may have done heretofore.

The New York Sun of Sunday, March 6, 1898, gave a lengthy and extremely well written account of some extraordinary dreams, and as a large portion of that article was devoted to the results of an interview with myself, I shall reproduce the major portion of it in these columns, giving due credit and expressing sincere thanks to the luminous source whence I have derived it.

After a general dissertation upon the rapidly growing interest now being taken in the greatest city of this hemisphere in all matters mystical or occult, the writer plunges into the results of an interview with myself, and though I am not desirous of introducing personal matters to public notice, it is quite impossible to relate incidents and anecdotes of general interest without in some degree describing the peculiarities of the individuals who have been chief actors in the scenes recorded.

The Sun's correspondent writes as follows:

Mr. Colville edits the Faith and Hope Magazine, and has written a number of books on psychical subjects. He is able to look at any subject through Italian, French, English and American eyes. His mother was a French woman, his father an Italian; he was born at sea, educated in England, and he has become a thoroughgoing American. So he may claim to be a cosmopolitan in blood as well as in feeling. He believes in dreams, and when asked to talk about them said:

"The literature concerning dreams is meagre. Ordinary dream books are nearly worthless, because dreams mean different things to different people, and even different things to the same person at different times. Take my own experience as an example. Since I was a very little child I have been extremely fond of cats, and to dream of a cat is to me significant of unusually good news or the arrival of an unexpected friend. Persons to whom the cat signifies enemies are at variance with feline attributes; therefore hostile influences invading their psychic realm may assume feline form.

"There are three chief causes for important and prophetic dreams. First, actual intercourse with the spiritual world, as the Bible teaches; second, actual telepathic communion with the people living on earth, and last of all, clairvoyance, which is nothing more than unusually quickened perception. It is impossible fairly to estimate what proportion of dreams come true, except in individual cases, and here I must again be permitted to speak of myself. When I was a child of 5 or 6 years of age I often had such vivid and truthful dreams that I would accurately foretell events and describe the actual whereabouts of distant persons. When I first came to America, at the age of 16, I was familiar, through dreams, with the principal buildings in Boston and New York. Among some of the most remarkable of the numberless significant dreams I have experienced I instance this one: Before embark-

ing for the United States, while passing the night in Liverpool, I dreamed of the interior of a large hall and saw myself standing on the platform and lecturing therefrom. When I reached Boston I was met at the station by a delegation, who told me that I had been announced to speak in Parker Memorial hall on the following Sunday afternoon. When the time came I found myself in the identical hall, furnished in every particular precisely as I had seen it in my dream the night I spent in Liverpool. At an early age I was known as the 'Kitten Orator,' and on account of my extreme youth always drew very large houses. From that day to this I have had hundreds of dreams that have been true to the very letter, so true that 'Peter Ibbetson,' by Du Maurier, does not seem to me at all improbable.

"Almost always when any crisis is coming in my life or any great event is about to occur, I dream it all out before it takes place, which leads me to accept a theory of 'dreaming true,' and to believe the old proverb that 'Coming events cast their shadow before.' My belief is that everything that finally happens outwardly has already taken place in the psychical state; therefore we dream about what has already taken place on the dream plane. I will mention a case which serves to illustrate my theory. One night, all of a sudden and quite unexpectedly, I began thinking of an acquaintance whom I had not seen for two or three years, and with whom I had never been on terms of intimate friendship. As I fell asleep thinking of this person, who was fully 2,000 miles from me, I passed into the dream state, in which I saw him in possession of a then unoccupied room in a suite I was renting. I distinctly saw the man and all his belongings stowed away in the room in question, and was even informed in my vision of minute details relating to his dress and occupation. Two days after my dream, without notifying me in advance, this man arrived and told me that he had already decided to occupy a room which I had to rent. It seems that a friend of his with whom I also was acquainted had told him of the room. He said that he was an absolute stranger in Chicago, where I was living at the time, and had just come from San Francisco, where our mutual acquaintance was living, and that he had taken the liberty of appearing at my door with his belongings. He went right on to say that in traveling between the two cities I had appeared to him in a dream.

"I told him that I would gladly accept him as a tenant at \$3 a week, for we had already concluded the bargain in dreamland. Had this man been a professional 'psychic' or a private 'sensitive,' I should not have thought so much of the occurrence, but he was a plain, everyday business man, laying no claim to special clairvoyant or mystical power, so the circumstance was decidedly astonishing. Of course, in a general way, he could have gained a partial knowledge of the room from his friend in California, but he declared that he had seen every article of furniture and its exact position, and had become acquainted with all particulars concerning the actual business arrangements which took place between us after his arrival. I can only suggest as an explanation that we had really met on a psychical plane of communion and had arranged matters between us, even to the minutest detail. Such words as imagination and coincidence, left unexplained, offer no theory which reason can deal with, but actual psychical or telepathic intercourse is a conceivable interpretation.

"I frequently dream of the people I am going to meet and of letters already written to me which I have not yet received. To me there is nothing

singular about this, for I claim that when a person is thinking strongly of another and eagerly desiring to let that other know something, rapport is often unconsciously established, and the phenomenon known as 'dreaming true' is a coincidence in a higher sense than the word generally conveys.

"Friends of mine, many of them, have had dreams very similar to my own. A woman whom I know well rents rooms and she always sees in dreams the people who will occupy them before she lets them.

"She is so guided by her dreams that her house is always full, and she frequently gets answers to advertisements when she inserts them in the papers in which she has dreamed of seeing them, while she has no success from advertising when she has not been foredirected through a dream or vision. A writer whom I know well often dreams out a story, writes it out in his dream, and sees it in print in a certain paper before waking. He always writes the story afterwards, and sends it to the paper or magazine in which he has seen it published in his sleep, and says when he does this success always follows.

"Evidence is increasing hourly to prove my three-fold theory concerning significant dreams. The theory is that in sleep we hold communion with the world of spirits; that there is telepathic intercourse between people naturally sympathetic, and that the vision of the sub-self is superior to that of the objective mind. If people want to get any practical value from dreams, there are few simple rules which they should follow. We should never go to bed cross or hungry. The thoughts should be concentrated on something agreeable after one is in bed. Dreams should always be treated with respectful consideration, and whenever a person gets a piece of advice in a dream he should try to follow it, unless it seems utterly ridiculous, and even then, if it is not contrary to moral feeling, it will often prove itself of great practical value."

Henry Ward Beecher's ideas about dreams were very different from those held by Mr. Colville. In speaking of dreams and their significance he once said:

"I imagine that many of the dreams to which men attach the most importance come from overeating or overdrinking. I do not believe, either, that a man's dreams are a reflection of his real nature. I have broken open more houses and stolen more money in my dream than I ever expect to see awake; yet, I believe I had rather die than steal. I have been a murderer in my dreams, and started up trembling out of a vain effort to hide the body. My idea is that when the upper, higher part of your brain is asleep, the lower, basilar part is half awake—unrestrained—and your dreams are a report from your animal faculties. When the lower part of your brain is asleep and the upper part active, you dream such dreams that when you awake you try to go to sleep again to finish them. All this stuff about dreams, luck, signs and omens I class as outgrowths of conscience not guided by clear perceptions."

Notwithstanding Mr. Beecher's theory, a belief in the theory of dream warning has lingered through thousands of years. Macauley ridiculed Archbishop Laud for the care with which he recorded his dreams in his diary, but the archbishop was no more superstitious in this respect than were the majority of men in his day. Mediaeval historians generally note some dream of prophecy before any great event took place. A monk dreamed of the fatal accident that was to befall the Red King. Henry IV of France was oppressed by horrible dreams the night before his assassination.

Bishop Hall relates an interesting story of a cure effected by means of a dream. He says that a cripple dreamed that he bathed in a certain well in Cornwall and was cured. The cripple acted on this psychic prescription and was made sound and well. Authors, artists and musicians have carried on their work in their dreams, and, to bear them tell it, often with far greater success than in their waking hours. Tartini, an Italian composer, dreamed that he heard a fiend play an elaborate solo on the violin. He got up and attempted to reproduce it, and gave to the world his "Devil's Sonata," which is ranked among his highest productions, but he always declared that it was so inferior to his dream piece that he felt like breaking the instrument every time he played it out of pure vexation. Condorcet and Franklin worked out elaborate calculations in their dreams and put them to practical use upon awaking. Lord Thurlow is said to have composed part of a Latin poem in a dream, and Sir J. Herschel has left a charming stanza which he composed while fast asleep. Goethe records that his dreams were of the greatest assistance to him in his compositions.

From the foregoing it is easy enough to see that the balance of testimony is decidedly in favor of the reliability of such dreams as do not spring from disordered states of body and mind, for it ought not to be difficult to discriminate between one class of dreams and another if reasonable judgment is persistently exercised. Though Henry Ward Beecher's view of dreaming was not on the whole an exalted one, we are by no means prepared to say that he was wrong in the main because he paid tribute to some very beautiful and noble dreams and suggested that unpleasant dreams were chiefly due to some phase of intemperance. Though it is rare indeed that dreams of the first magnitude, so to speak, are procurable by any predetermined action of our own, still there is a very wide region of subconscious or psychic territory over which we can grow to exercise complete control. But let us not forget that control is gradually, never instantaneously gained; therefore let there be no excited endeavor to force results, for it is ever the case where we strive excitedly after results we retard or hinder the very objects we are zealously promoting in desire, though thwarting through misguided action.

Before it is reasonable to hope that dreams will all be beautiful and helpful, or at least undisturbing, we must gain ascendancy over our thoughts and feelings during waking ones, because victories have to be gained consciously through determination of will and expectation, so that the results of these triumphs may be realized in the subconscious condition automatically. For the most part remarkable dreams appear due to the entrance into our psychic spheres of instruction from without, and this must continue to be so until we have disciplined ourselves to the point of perfectly controlling (not repressing or destroying) our emotions during our waking periods. Having gained entire control thus, we shall be able to quietly select the scenes we wish to visit during sleep; then will every night's experience become so useful and so delightful that no one will any longer talk of "wasting time in sleep." Sleep is for education as well as for refreshment, and as change of scene and occupation affords the truest rest, the intention of sleep is not to throw us into blind, deaf unconsciousness, but to afford us opportunity for gaining insight to life's interior realms, the better to fit us for all the outer work we may ever be called upon to perform.

THE WATSEKA WONDER—A Case of Double Consciousness. 10 cents.



WHAT IS A MIND?

An Essay Out of the Ordinary—Some New Ideas Presented.

In our present age of exact and deeper insight into the unseen forces it becomes a necessity to overhaul all previous teachings and readjust those not in accord with the advanced knowledge now in the world.

A dissension over mind, whatever the term indicates, has lasted for centuries, and certainly it is time for it to close, for a fixed and determinate meaning of the term mind can be formulated.

It must be learned that mind has no existence separate and apart from an organization of a physical character or substance; it must be learned that mind is not an entity or thing whatever, that can be known or divorced from substance; it must be learned to distinguish in use the term mind and spirit, for without this knowledge no clear conception can exist.

Since there exists a greater amount of information among the people with reference to occult phenomena, it is essentially and imperatively demanded that these phenomena be stripped of their fallacies and made tangible and rational to all persons desirous of studying them.

An association of names of phenomena, as real existences, in the hands of most people has confused and taught these people to believe that which is not, to be. Who is there who will not affirm that disease is an entity, a thing, which must be driven out to cure? Who will not affirm that there exist such things as cold, heat, wind, light? All, save the scientifically trained, for they at once know that these are phenomena, and do not exist as entities; they know that an entity called air does exist, it being a mixture of gases, and that air is susceptible of all motions and disturbances which take place in it, and that these disturbances as phenomena, named wind, cyclones, etc., have no existence as entities or things apart from air itself.

It is this exact knowledge that must be had of that which is called mind; so that the present confused use and fallacious meaning may not longer confound phenomenon and entity.

The meaning of mind can be readily apprehended as a phenomenon by possessing an analysis of man's real constitution, viz.: Spirit, soul, body and magnetic circuit. The ego, the self, the thinking entity, as distinguished from the non-ego, the not-self, the non-thinking, is identical with that which is termed spirit in the scientific analysis of man's constitution.

The terms soul, spirit and mind are used interchangeably, which reverses, confuses and contradicts rationality as applied to occult phenomena.

In the above analysis of man's constitution mind is not given, nor is a physical or visible body found in the classification; the reason is clear as to mind not being named, which will be seen further on.

There does not exist as an entity a physical body. I mean by this that substance or matter, so-called, is only a phenomenon; it has no persistence; therefore no reality, save as a constant appearance and disappearance as a phenomenon, of materialization.

There is a body, an invisible, nitrogenous gas; an incorruptible body, as is nitrogen, which is a real entity. This body is developed simultaneously as the physical grows, and it escapes from the physical at what is termed death; the physical disappearing entirely as an organized substance to again be organized and become visible.

Now this trinity—spirit, soul body and electric circuit—constitutes one active human being, through and by which all phenomena called mind are made manifest; consequently mind is the phenomenon of human existence as a living and acting being.

The statement that "all is mind" is not true, if by the term mind is meant spirit; but all phenomena are spirit phenomena is true. In the statement that "all is mind" it is affirmed that mind is an entity; if by the use of the term mind it is meant spirit, it is not true; for spirit exists not alone in the universe no more than does the spirit of man dwell alone; furthermore, spirit can not be conscious without a fulcrum of power through and by which to operate or manifest.

No one can, only in speculative teachings, divorce the existence of an entity from its phenomenon, but it is not possible to become conscious of its existence and power only through its phenomena.

"As a man thinketh so is he," is true; however, that which performs the thinking is here termed the man, and who, pray, is the man? That which thinks, and that which thinks is the spirit; then what shall that be termed that is thought? A phenomenon of spirit and called mind; this is the true use of the term.

All that which is thought becomes a product of spirit, and to confuse that which thinks with that which is thought leads to fallacy and weakness.

"Thoughts are things" is another misleading statement becoming quite popular among occultists. Thoughts are products; they are phenomena, and have no existence as entities apart from living beings, and they perish, pass away, requiring but a longer or shorter period of time to dissipate them.

The capacity to make or construct a thought, to impress a thought, does not inhere in the thought or product, but in the entity which thinks a thought. See! The difference is great. The power is in the thing that produces the thought, and not in the thought per se.

Nevertheless thoughts are born and find lodgement by the same process that a photograph is fastened on the plate in a camera; all of these, however, are phenomena, and no phenomena whatever have an existence as entities apart from the means by which they are evolved to our consciousness.

Now, mind is that which constitutes all of the impressions made upon the plates of the sensorium, consequently mind grows as impressions are multiplied; so there are great and small minds for a certainty, always measurable by the extent and amount of impressions received on the plates in the camera of the brain during one's life career. These impressions are made as a photograph is made. In this view of mind as a phenomenon, an infant has no mind measurable till its advent in a mortal world; then, as it grows, so, too, does its mind, and since its environment is the source of

its impressions, they are always nothing more nor less than what this environment gives. From this fact, follows that to increase mind growth in harmony with all that uplifts and builds for righteousness and health, the environment must be made to evolve such desirable ends.

L. EMERICK.

Jacksonville, Ills.

WHERE DO DAYS BEGIN?

Apparently the Point is Somewhere in the Pacific Ocean.

Where do the days begin? They must begin somewhere, and by a clever line of argument a writer in an English weekly figures out that the place where the days begin lies somewhere out in the Pacific ocean. A straight line does not define the place, but it runs, according to this theorist, in a zigzag among some of the islands scattered over that broad expanse of water.

This is determined by the following reasoning: Seeing that as one moves westward the time gets earlier and earlier, so that when it is Monday noon in London it is some time on Monday morning in America, it follows that if this principle were continued without limit all the way round the world at the same moment that it was Monday noon in London it would be also 24 hours later—that is, Tuesday noon, in London. This is of course absurd.

Before the circumnavigation of the globe there was no difficulty of this kind. When the sun stood over London on Monday, it made Monday noon, and when it moved westward (in the common phrase) and stood over Dublin a little later, it became Monday noon in that city, and then as the western limit of the known world was reached the sun dropped out of sight until the next morning, when it came up over the eastern horizon and brought Tuesday morning. In this interval, therefore, the sun was passing over the place where Tuesday began.

As discoverers pushed their way farther eastward and westward this abyss became narrower and narrower until the place where time changed and the days began dwindled into a space no wider than a line. When the sun reaches this line, time jumps forward 24 hours from noon of one day to noon of the day following. The situation of this line depends on the chance of whether any given place was first discovered by a traveler from the eastward or the west.

As China was first discovered to Europeans by travelers from the west and America by voyagers from the east, it is clear the line which marks where the days begin lies between these two in the Pacific ocean, and instead of being a straight line zigzags about, dividing islands which happened to be discovered from the east from those which happened to be discovered from the west.

There must still be many islands in that ocean where it is not yet decided to which side of the line they belong, and where if one were put down one would not know whether it were today, tomorrow or yesterday. There must also be many islands there which, never having been permanently occupied by civilized people, change their day from time to time, so that a ship calling there coming from China might arrive on Tuesday, while another ship calling at the same time from America would arrive on Monday. There must also be people living so near to this line that by going a few miles they can leave today and get into tomorrow or by going back can find yesterday.



MRS. R. W. BARTON.

Mrs. Barton is an honored medium of Minneapolis, Minn., having labored in that city eight years out of the eleven of her mediumship. She is at present delivering lectures and giving tests at Grand Rapids, Mich., where she may be addressed at 204 E. Bridge street.

ELECTRIC MOONLIGHT.

In the new library of Columbia university, New York, a large ball several feet in diameter is suspended in the rotunda, directly under the center of the cupola or dome. Around the periphery of the upper part of the rotunda a number of electric arc lights are placed, and their light is thrown directly upon the great ball, which is painted white. The lamps are so placed that the light does not directly reach the lower part of the room. The ball acts like the moon, and disseminates the light through the room. The effect is very fine, but it is, of course, far from economical.

"What pretty illuminated cards!" exclaimed one woman. "That one with the motto, 'Honesty is the best policy,' is especially nice." "Yes," replied the other, "I brought them from Europe, and I got them through, with a lot of other things, without paying a cent of duty."—Washington Star.

WILL CRINGE NO MORE.

In a general way, people should be allowed to follow their own likes and dislikes, provided their actions do not infringe upon the rights of others. If a man likes to drink whisky or coffee, and he does not thereby harm some one else, his individual liberty should be respected. Of course, those who prefer to stay in the procession, to live long, healthful and happy lives, will use their God-given reason to so direct their movements, and particularly their diet, as to conserve their strength and mental and physical vigor, rather than to allow the same to be dissipated by the use of drugs and poisons.

It makes the coffee toper cringe to hear coffee called a poison or a drug, but that is the exact name for it, whether the toper likes it or not.

"Why, if I go without my cup of coffee in the morning I have a headache half the day" is the confession of many of the unfortunates that bow in slavery to the drug. It is easy to break the coffee habit if Postum Food Coffee be served well brewed and hot. It is not half good when undercooked, but if allowed to continue boiling full 15 minutes after actual boiling commences the taste is delicious and the powerful food elements are extracted and Postum becomes a true liquid food.—Adv.

The World of Psychics and Liberal Thought

In 1888 Ibsen was a despised writer; in 1898 the world vies in paying him tribute. Has Ibsen changed, or the world?

A school has been opened in the western penitentiary, Pittsburg, for illiterate prisoners. The warden expects to graduate one hundred pupils bi-monthly, who will have a reasonable knowledge of reading, writing and arithmetic.

A favorite notion among ethnologists is that the earliest men in America came here from Asia.

Electricians familiar with setting and connecting submarine mines are in great demand. The army engineer officer in charge of the fortifications in the vicinity of New Orleans has made a request for as many experts as can be spared. A Milwaukee electrician has perfected plans for apparatus by means of which the X-rays may be available for use on war vessels and in the field for the assistance of the surgeons who will have the care of the wounded. The well known ease with which a bullet or a splinter in a man's body may be located by the X-rays will render their use of great benefit.

The Greenfield and Turners Falls electric railway company has made arrangements with the Spiritualist campmeeting association whereby all the patrons of the road will be admitted to Lake Pleasant, Mass., grounds during the coming season free of charge.

Ohio now has an anti-trust law. A clear waste of time and natural gas—not of the fuel quality.

The heirs of the late Dr. and Mrs. Westerfield have applied for a receiver for the estate, due to the inability to find a will known to have been drawn by Mrs. Westerfield. It is believed that she made bequests to the Indiana and National Spiritualist association, but the loss of the will cuts them out. At the time of the death of Dr. Westerfield, some months ago, and while arrangements were making for the burial, several hundred dollars, which he had apportioned to the widow, was stolen from the house.

The new local government bill for Ireland, which has received a majority vote in parliament, gives municipal and county suffrage to single women and widows.

The Salvation Army has in this country a department the business of which is to find lost and missing friends. In the months of the present year and of 1897 it has had upwards of 2,000 cases for investigation, in a large number of which it has been successful. Officers and correspondents of the army are now found in every English-speaking colony in the world, and also in every civilized nation they have an organized work going forward. This gives them special advantage in the work of tracing lost friends. The charge is nominal, being sufficient to cover postage and correspondence. Address 122 W. 14th street, New York city.

Mines of turquoise and relics of an ancient race that worked them have been discovered in California.

The queen regent of Spain was Princess Marie Christine of Austria.

Rev. D. F. Harris is giving a series of lectures on Spiritualism in his church (Congregational) in this city, which prompts a correspondent to ask: "If, as he says, Spiritualism is making so little advance, why take the trouble to preach fine sermons against it?"

The Hansbrough-Griffin flag bill now pending in congress is designed to protect the national emblem from indignities such as street awnings and advertisements.

Divers report that the sunken wreck of the Maine is "haunted."

The body of the late Miss Frances E. Willard was cremated at Chicago.

In order to protect himself from distraction, as well as to protest against a fanatical form of false temperance which seems to be terrorizing the Presbyterian church, as he puts it, Professor Charles W. Shields of Princeton college has withdrawn from that communion and has gone into the Protestant Episcopal church.

Jacob Becker, a seaman of the Maine, was killed by the explosion. His young wife and year-old babe were in their home in Hoboken, N. J. At the moment of the explosion Mrs. Becker, with her baby on her breast, wakened from a dream with a cry so loud and terrible that the neighbors ran to the door, inquiring the reason. "My husband!" screamed the woman. "My husband! I dreamed he had gone down with the Maine at Havana. I saw him as plainly as I now see you! Oh, Jacob! Jacob!"

In vain the good people tried to comfort her. She drew the child closer and wept in grief and terror, and in the morning when the wires brought the awful news there was no need to break it to poor, broken-hearted Nancy Becker, for she had known and suffered it all before.

Because we have war with Spain should not deter Spiritualists from renewing their subscriptions to their Spiritual journals, for, remember, they also have a war on hand, combating the enemies that are trying to put down Spiritualism, and an armistice on our part would give them untold advantages. Do your duty as ever, and fear not for your existence. Those who battle on the side of morality and Spirituality have a host of friends who are looking after their welfare in more ways than they imagine. So do not falter, but trust to a higher law than that of the mere material, and seek comfort in the papers that you are upholding. They too are guided for your best and a higher light on the condition of things.

Nothing shall warp me from the belief that every man is a lover of truth. There is no pure lie, no pure malignity in nature. The entertainment of the proposition of depravity is the last profligacy and profanation. There is no scepticism, no atheism but that. Could it be received into common belief, suicide would unpeopled the planet. It has had a name to live in some dogmatic theology, but each man's innocence and his real liking of his neighbor have kept it a dead letter.—Emerson.

—Recipients of sample copies are invited to subscribe.

OUR SERMON.

As discontent is indicative of some organic trouble, gloominess betrays heart troubles, both due to negative impulses as intemperance or prejudice. Intemperance in any excessive physical indulgence produces organic disease compatible with the indulgence. Gluttony affects the stomach; alcoholic stimulants the liver, and tobacco the kidneys. Magnetic waste of any kind affects the lungs and nervous system generally. On the other hand prejudice or hate affects the blood, and consequently the heart; and the heart in turn avenges itself on the brain, robbing it of that which gives it potency and the power to think actively. Without the latter gloom sets in and the possessor is unhappy. That the benevolent, charitable, forgiving or generous are always cheerful or happy is self-evident. For if hate vitiates or stagnates the blood it is natural that the opposites should vitalize it, give it easy flow and thus result in keeping the brain active. Happiness is thus dependent on the impulses infused into our blood and brain, and these impulses must be generated by the soul or spirit—the inner life. If that is dark or gloomy the body feels it or partakes of it. The effect accords with the cause. But the brain is not the only organ that suffers by a gloomy spirit or a prejudiced one. All the other organs suffer in like manner, for all are more or less dependent on the heart or blood for stimulation. Selfishness or hatred, therefore adds to the misery of diseased organs—if already existent by an immoderate physical life—and result in death. A high liver may bear under a genial temperament or a broad charity, just as a prejudiced man may escape sickness by strict temperance in all things material. But the two combined bring forth fatal results.

Now, the aim of Spiritualism is to teach man how to overcome both of these evils and reach health as well as happiness before transition, for a spirit will have neither who passes out with his passions uncurbed.

As the soul affects the body in this life, so it will affect the spirit in the next life. If prejudice has not been rooted out the spirit will feel as gloomy as did the body in this life; and if the desire for sensual indulgences has not been overcome, the spirit will feel as discontent as the did the sick body. Gloominess and discontent are spiritual effects—not material effects as pain, weariness or hunger. We not only feel these here in connection with the latter, but they follow us in the beyond more intensified because free from the physical appendage that largely modified them here.

Thus we do not escape suffering by death, and spiritualism demonstrates this by returning spirits who tell of this as a warning to mankind. A literal hell is abolished, but an internal hell is substituted. Not by theory, but by facts related from experience. Let all, therefore, heed these warnings, and make temperance and kindness their religion, and they will be assured a better future both here and hereafter.

MEMORIAL

TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM

Is the Light of Truth Album. It contains over 200 half tones. It is bound in cloth with embossed cover—silver and gold. It is printed on the best enamel paper. Only a limited number for sale. Those ordering now can obtain them at first price—\$1; postage, 25 cents.

NOT NECESSARILY MASQUERADING.

Mediums of the truly sensitive type oftentimes question the identity of spirits who communicate to or through them, particularly when the name of some celebrity is appended to the communication. The world in general, too, is apt to discountenance such communications on the ground that exalted beings—supposedly so at least—would not be likely to identify themselves with such fragmentary and oftentimes disappointing disquisitions as are put forth in their names.

People in general repose too much faith in those empty honors and plaudits bestowed upon men here on earth, and which are cast aside in the great democracy of spirit life.

An interesting letter from Mrs. Sara A. Underwood in Light is to the point. This gifted psychic is puzzled by the assumption of great names by so many communicants through all sorts of mediums. She says that a partial explanation has been offered by the fact—as stated—that names in the spirit sphere stand more for qualities than for personalities; that is to say, spirits in sympathy with the thought of such spirits as Swedenborg, Emerson or Lincoln take the names of the leaders with whom they are most assimilated. But this, she avers, does not remove the sense of annoyance, which, we think, is quite in keeping, but we also think that she has solved the question further on, where, in a colloquy with the poet Tennyson, the latter says:

"Alfred Tennyson is here, more Lord of himself than when such empty earthly title was foolishly bestowed by specimens of spirit power clothed in earthly regal rags, which here show so full of rents of selfish vanity. I am ashamed now of acceptance of such follies of earth, but was myself so bound by the mortal pandering to baubles that I masked my spirit nature and shamed my higher self by accepting earthly titles."

It has always appeared to us most consonant with reason that the spiritual qualities of a person are in no wise related to the encomiums, titles and gowns bestowed upon them here, and that when divested of earth's dross and entanglements the real man, which, if he be a spiritual man, will be most likely found ministering to others, is the man who really discourses and otherwise manifests his powers as best he can through the psychical forces of various mediums.

Revenge never pays. While we may lay our opponent, we may also tear down our own cause to the extent that we have injured him; for it incites fear in the peace-loving, and they withdraw from us, though centering around him who is the most forgiving or charitable in the combat. Revenge, however, well directed or justifiable, is at most but short-lived glory.

THE CONTENTS OF IT.

The following is a table of the contents of Professor J. S. Loveland's Essay on Mediumship:

Introduction.

A Talk With the Reader.

Chap. 1—What is Mediumship?

" 2—The Nervous System the Base and Instrument of Mediumship.

" 3—The Mediumistic Status.

" 4—Preliminary Considerations and Queries.

" 5—How to Become a Medium.

" 6—How to Become a Medium

—(Continued).

" 7—Healing Mediumship.

" 8—The Subconscious Selfhood.

" 9—The Higher Mediumship.

" 10—An Appeal to Spiritualists.

Spiritism



REMINISCENCES OF A SEEKER.

Dr. Theodore Hansmann Tells How He Obtained His Spirit Photographs.

It certainly is no praise to the writer that he was already over 63 years old when he became, reluctantly, convinced of the truth of Spiritualism. But the facts were so overwhelming that they could not be denied, in spite of his previous training.

If angels came to patriarchs, if Moses received the Ten Commandments, by spiritual influences, written on slates, certainly the same can occur at this time, under favorable conditions, as the laws of nature were so wisely given by the great universal spirit, whom we call God, that they did not require any improvement or alteration.

People are beginning to realize that stars, invisible to the eye, can be photographed. In like manner it will soon dawn upon them the possibility of obtaining the pictures of those dear ones who passed away, and our histories will be embellished with correct likenesses of the most famous men and women of past ages.

For more than 13 years the writer of these lines has carefully investigated the phenomena of Spiritualism. Well trained to guard against fraud, he has industriously kept account of his experiences, not tallying always with the narratives of reporters, who seldom were thoroughly qualified to grasp the conclusions to be drawn from the proofs of Spiritualism he had put before them.

But I will narrate only some experiences I had about 10 years ago with Miss Maggie Gaule of Baltimore, Md., whose fame as a clairvoyant and clairaudient medium had come to my ears. I heard of her presence in Washington when on my round to visit my patients. I immediately drove to her temporary residence; we never had seen each other before; she did not ask my name.

"Barbara is here," said the medium; "she brings you flowers." I could not recollect who this Barbara might be. "She says you have done so much for her." I did not know. "Her face is pitted all over—her name is Barbara Fechtig." My to me invisible visitor had to depart without being recognized.

Then the medium described a friend of mine who gave his name as Herrmann. Even a detailed description of him did not reveal my visitor

to me. "His name is Engelhaupt." I could not recollect. How many years ago did he know me, I asked. The medium listened a moment. "Forty-four years ago." Then I remembered my visiting friend well, I had known him so many years ago.

She gave me several more tests of the presence of my spirit friends, but who Barbara was I did not find out till I returned home. I sat down at my desk and suddenly I felt as if some one took hold of my neck. Now I recollected that, forty years ago, when a student of medicine in the University of Goettingen, I had a patient, Barbara Fechtig. She had confluent smallpox, and as other students were rather shy of this case, I continued to attend her. I have yet copies of the prescriptions I wrote for her.

Mrs. Laura W. Apel was a great friend of Dr. P. S. Schucking, who had published the first paper in the German language advocating Spiritualism. Later, when stranded by this publication, he received a position in the state department through the efforts of Gen. N. P. Banks, who knew the blessings of Spiritualism, as many others in high positions do, but keep it secret till it is more fashionable.

Mrs. Apel could not share the opinions of her friend in that respect during his life time—but, when her friend of many years had, without her being aware of his fatal illness, passed over—she wanted to hear of him, if possible.

Although at that time not thoroughly convinced of the possibility of spirit-photography—I advised her to go to a medium, and there she obtained a picture, which she showed to me triumphantly. The photograph showed her lamented friend, and Dr. J. J. Woodward, the latter one of those physicians who attended President James A. Garfield when he had been shot by Charles Guiteau.

The medium never saw Mrs. Apel before, did not know anything of her acquaintances; the faces on the photograph were probably those of very mediumistic persons—or Mrs. Apel's own hitherto unobserved mediumistic constitution had enabled spirits to manifest on this occasion. It was but natural that henceforth Mrs. Apel became very interested in Spiritualism, and it became the greatest pleasure to her to have the first mentioned medium as her guest, when the latter one received those eager to learn of their spirit friends.

After the medium had been repeatedly with her kind hostess, Mrs. Apel showed to her the photograph obtained by the spirit photographer, when the medium flippantly said: "Oh, spirit photographs are all frauds!" But suddenly she became entranced, and then exclaimed: "This is a genuine spirit photograph, here (pointing at it) is Dr. Prosper L. Schucking, on whose account you went to the spirit photographer—here is Dr. J. J. Woodward, who passed over at St. Elizabeth—here is (naming him) Mr. —, a friend of your father's; he had you on his lap many times when you were a little girl—here is Mr. —, a rejected suitor of yours, and here is your eldest sister, whom you never knew, but you have another sister living in Brooklyn, N. Y., who favors her very much."

It happened that Mrs. Apel's sister came on a visit to Washington several

weeks later, and the resemblance between the sister on the photograph and the sister from Brooklyn was apparent. I mention this fact that people might distinguish between that what a medium says in a natural condition and that when entranced. We have great mediums and lecturers on the Spiritualistic platform who have not had time or inclination to study the phenomena of Spiritualism sufficiently to let their sayings pass as infallible.

When my time allowed me to do so I availed myself of the kind invitations of Mrs. Apel to take luncheon with her and the medium. On one occasion we heard distinct raps on the walls, back and aside of us. I spied some delicate wine glasses on a tray on a table perhaps five feet distant from any of us; I turned up one of these glasses and asked the spirit of Dr. Schucking if he could rap on this glass too. Instantly we heard a gentle scraping on the matting, as if a large insect was running over the floor, and then we heard three distinct raps on the glass. Now I turned another glass up; the feet of the two vessels were so large that their upper rims were probably one-eighth of an inch apart. I requested my friend Schucking to knock the glasses together. He did so—three times. We all were delighted to see and hear it done. None of us was more interested than the medium.

One morning, the sunlight streaming into the room, I was sitting with the medium in ordinary conversation. Suddenly her face assumed a wonderful change and a man's voice spoke through her. I never before had seen a transfiguration, hardly could realize it, and utterly surprised I asked: "Who is speaking to me?" "I am Abraham Lincoln." "Oh, Mr. Lincoln, I never saw you this way," and immediately the medium's face changed again, and if I had had a photographic apparatus I could have obtained a picture of the martyr president as he appeared shortly before he was shot.

It afterward came to me that at first he showed himself as advanced in spirit life; since depicted in oil, on slate, I had received Lincoln's and Washington's pictures through another mediumship—that of Dr. D. J. Stansbury, whose photo is herewith given, Aug. 4, 1889—a marvel even to the frequenters of the campmeeting at Onset, Mass.

As soon as Lincoln had ended his conversation the medium's face appeared as that of Gen. U. S. Grant, then as John B. Gough, John B. Finch, Andrew Jackson, Andrew Johnson, my wife Sophie, my son Otto, and last, but not least, as Homer, who spoke to me in Greek hexameters.

Each one of those spirit friends spoke to me in their own characteristic manner, and how the face of the medium could assume the features of people, so very different from each other, I am unable to understand. If I ever have been wide awake I was so then, certainly not hypnotized.

When the medium came out of her entranced condition she was utterly dazed, and remained so for perhaps five minutes. I have had similar experiences with this medium on several occasions, but never afterward were the transformations so life-like again.

DR. THEODORE HANSMANN.
Washington.

PRACTICAL PALMISTRY;

OR

HAND READING SIMPLIFIED.

By Comte De Saint-Germain, A. B., LL. M.
(Of the University of France.)

President of the American Chirollogical Society.

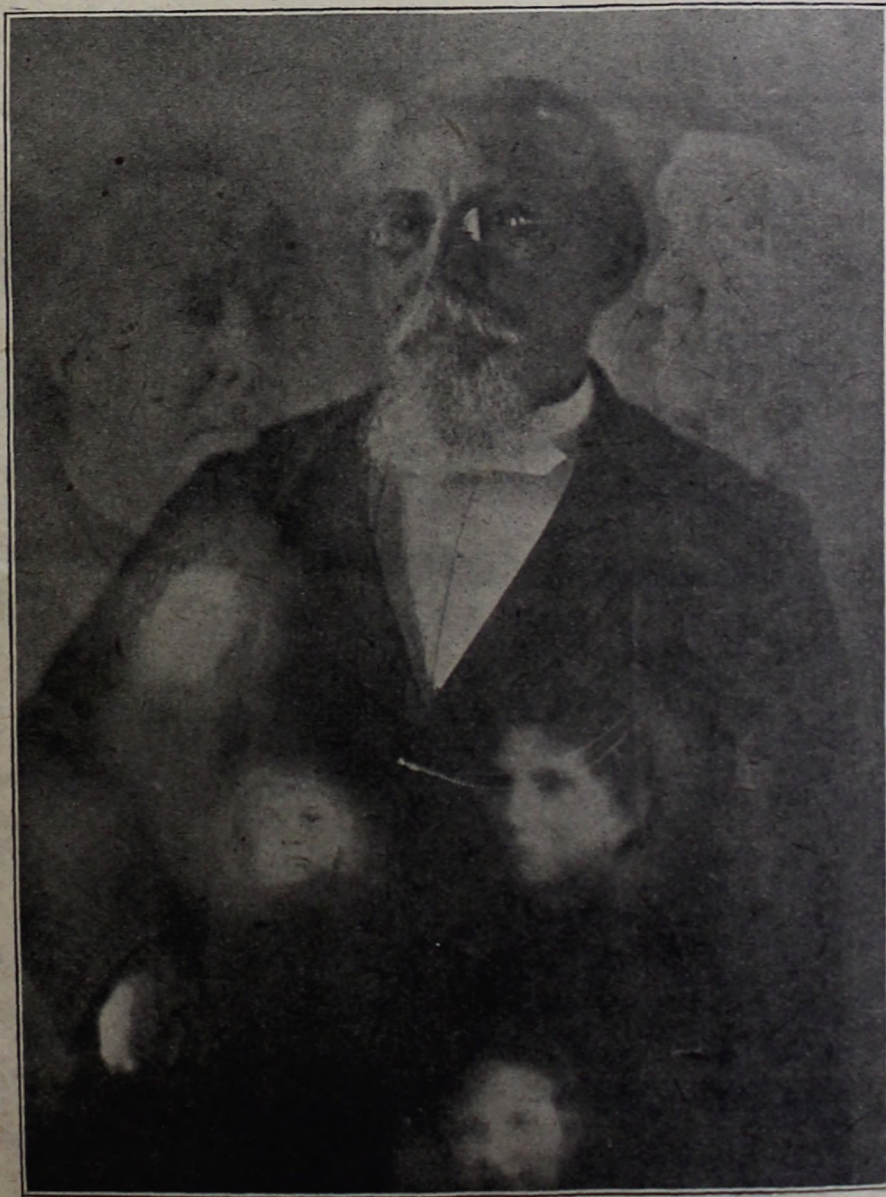
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SPIRIT PHOTOGRAPH.



DR. STANSBURY.

A MESSAGE.

Dost recognize the message as being one to send forth to the tried ones? Then buckle on the whole armor of unselfishness and laying aside all personal grievance, take this yoke upon you, bearing all things; hoping all things; believing all things. Trusting that not only perfect justification of yourself, but of your enemy, if it be so that such you have (and who has not) will follow.

Direct bearing upon this subject is unusual. Let me explain as viewed from etheric zone of law with which I have long been familiar, having been a student of human life even before the change from physical to etheric conditions.

Would you care to listen to my experience? It is this: When I first commenced as a youth to watch the mote in the sunbeam, I saw that its iridescent colors were played upon—wrought upon, rather—by a mysterious power; sometimes giving intense radiance, then suddenly growing dim; seeming to gather force for another power to radiate. A thought crossed my mind then, for even at that early period I had commenced the process, "What if a law, undiscovered as yet, lay behind even this atomic display of pyrotechnics?" A year later I had not only discovered in the school to which I was sent, to learn other things as well that the atom was at the bottom, so to speak, of all things; that its likes and dislikes controlled a fair share of the sayings and doings of the average human being—a majority constituting a quorum, many time in direct violation of the conventional form of government.

Pardon me if I speak plainly, but the law of natural selection is not one to be misunderstood, from the fact that atomic selection is, as I said, at the root of the matter.

But to return to the subject. Having demonstrated that the mote had its likes and dislikes, its loves and hates, as well as its power to make them known, what follows? That in the coalescing of the minute particles necessary to impel the tiny creature (physical dynamics would say propel) toward the end that a transmission should take place, in which the positive and negative forces both exerting themselves with the result that the minutiae would be alternating with sufficient regularity to arouse what

scientific men term "vim"—a term not very coherent unless applied to energy. When thus applied, being significant of the fact that there is sufficient vim to reverberate. In other words, energy is oft repeated by reflex action upon the parts immediately surrounding a plane of action (witness the echo), which if confined would become an automatic sound producer (which for better example I shall use), but not being confined, that is, not being understood to be—what follows? The reverberations die gradually, being succeeded by the same calm as was experienced before sound called them forth.

Now to return to the mote, its prosencium being not inconsistent with its base of action. Atoms polarized at a given point (extremity presumably) base, the point where the wings are joined to the body. A reflex action maintained by the constant motion of these tiny fans, which like the paddle of a side-wheeler, produce friction enough to propel a body consistent in size. Thus then, the power localized; the wings the motor; the extremity the positive; the minute brain, an atom, as it were, in itself, the negative; given the constituent of being, it naturally follows that the mote will exist, live out its little span of life, and in so doing make its impression upon its environment—which is what? Oxygen, hydrogen, but with one other constituent, the most necessary of all—ether. Ether, then, is the positive force of the universe, which being in direct contact with the two elements, oxygen and hydrogen, constitutes the triune force which is recognized throughout the world, being personified as well as deified.

Etheric force, then, must be the tie which binds in harmonious union the other two constituents. What is etheric force? What is the atom? Ask God whose wondrous power called them into being.

Now, then, having established a hypothesis, given the aqueous fluid, vessels large and small, ply between the countries of the world, using as power the same apparatus, in larger dimension, as the mote, the sparrow, or the hawk. Note the ease with which the latter bird tacks about when the chicken he desires to snatch from the farmyard is no longer an objective point. Could he, without the resistance necessary, lay to, so to speak, on his nether oar and backing water

with the other (wing) sail gracefully into position desired. No, for he would by sheer force of gravitation drop downward. Having shown you for example the various propellers, let me call your attention to the medium of their use. Aqueous fluid for the force de resistance for the vessel's paddle wheel. Etheric and atmospheric elements, the resistance necessary for the propelling of the tiny bark of the gnat; the God-protected sparrow, or the piratical craft, the hawk. Etheric vibration, the ripples sent out by their wings, as well as by millions of other wings—those of thought not excepted—rippling forth from the shores of the great unknown, bearing on their bosoms barks full-freighted with the loves, the hates, the hopes and aspirations of a world, touching at foreign shores, quarantined or met with reception grand—all outward bound reaching shores whose confines lie close to the borderland of both heaven and hell. At last in safe harbor rocking—did I say safe? I hesitate when I see how many barks full-laden sink out of sight when but a step lay between them and the landing. Landing which, when attained, would place them in safe conclusions regarding another stage of existence just beyond, the preacher often says. Ah, yes, but one step beyond in knowledge. That is all. Why not take it? Why not out of dead and gone conclusions, let a resurrection ensue?

The field of thought is being better tilled of late. The means for its transmission are much improved since it has become known and better understood that a medium of communication has been established between the thoughtful minds of the centuries past and present. That the avenues are even now being dredged out by the modern thinkers of several new schools—notably the Spiritualist and Theosophists; that their work is oftentimes faulty lies in the fact that in both the medium is not educated to be a perfect transmitter. The fear of scandalizing the community by open acknowledgment of a power that should not only place the favored man or woman on a pedestal in the midst of their friends, is often used so sparingly or in such an underhanded way as to warrant its being looked upon with distrust. Rather let him or her who has the divine gift of open voice or vision make it known. Spread the good tidings. Do not fear to shatter the walls of public opinion. They won't come down with a crash, but will, I hope, disintegrate before the slow process of reasoning that shall not only be along lines which are plain to sight, but tangible to touch. A philosophy that shall not only demonstrate that the etheric atmosphere about us contains the departed souls which we mourn, but a body for each soul, a mind, as well, clothed upon, in scriptural parlance. Unclothed, say I, of the old garment of flesh, along with its emanations of superstition, of dread, of fear. And now, unto this end am I pledged. That the knowledge that I have shall not only be poured out as a libation at the feet

of those who are ready to receive, but also that as the Master gave unto the unworthy as well, so also do I hope to follow in the footsteps that led from the manger through the garden to the cross, and from thence into etheric conditions, from whence has been sent forth, as I too hope to send, the message. Amen.

"AIDA."

UNBALANCED BY EXCITEMENT.

In times of excitement, whether it be a war excitement, a religious excitement, or a political or some other form of agitation, the minds of many persons lose their balance and self-control and they are carried away and moved to expressions and acts by their emotions. For the time being their judgment is in abeyance. Their emotions are active and what they say and do is determined by their feelings and impulse. There are many people of this physical and mental temperament; indeed there are but few persons who are not susceptible to excitements which prevail and whose judicial tone and intellectual poise are not more or less disturbed by them. The power of suggestion and imitative susceptibilities possessed in common, but in different degrees make mental epidemics as possible as are physical epidemics.

During such periods many people are not entirely responsible from a moral point of view for their utterances and acts. A late illustration of persons being carried away by excitement is afforded by the conduct of a company of young ladies. Forty members of the day life class of the Chase school of art in New York last Wednesday held a mass meeting in an interval between poses, to discuss the Cuban situation. Leading spirits in the affair were Miss Glenn, daughter of a former mayor of Atlanta, Ga., Miss Abill of Kansas City and Miss Arnold of Brooklyn. The air was lurid. The speakers were all for war, war to the knife and the knife to the hilt. One young woman waving her palette in the air exclaimed: "We must kill at least 266 Spaniards before the score is even."

Another said: "The honor of our country is at stake. Spain disputes our facts, but honor is dearer than facts. If honor and diplomacy are at variance, then I say to hell with diplomacy!"

This sentiment was indorsed by round after round of applause. Then one of the students suggested sending a telegram to President McKinley briefly expressing the sense of the meeting. This was the result:

"To President William McKinley, Washington, D. C.:

"To hell with diplomacy.

New York CHASE ART SCHOOL.

The proprietor of the school expressed surprise and regret that the young women "had done anything so undignified," but what had been done could not be recalled. It is well for people to bear in mind during periods of excitement the liabilities of saying and doing things which afterwards may be seen to be irrational and foolish, and thus restrain themselves as far as possible, from expressions and acts affecting public interests, which are not the result of thought and judgment.

B. F. UNDERWOOD.



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WAR.

The word is ominous. It is the synonym of hell and all thinkers condemn it. It means hate and slaughter. It is the hyena, the jackal and the tiger of human nature predominant. It is to plunge the people into distress and set back the tide of spiritual enlightenment and progress.

This is on the one hand. On the other hand exists these deplorable conditions amongst a people for whom we propose to enter similar conditions, for however variant may be the suffering, in essence it is one and the same wherever the dogs of war are let loose.

But there is magnanimity and sacrifice embodied in the purpose of the United States which all true citizens will gladly indorse. The senate resolutions, especially the last clause, and which have been adopted by the house and signed by the president, are among the loftiest and magnanimous of all state papers ever issued by the American congress. Those resolutions are a new declaration of independence, not for ourselves, however much we may need one, but for a struggling, oppressed people fighting for liberty.

And when that liberty shall have been achieved for them, what then? The immediate withdrawal of our troops from the island of Cuba. The pacification of the island having been established, Uncle Sam says to the Cubans, now that I have vindicated my declaration that you are and of right ought to be free and independent, I leave you to establish your government and conduct your own affairs.

There is, indeed, a glory in a war of this nature. Conquest, tribute, territorial acquisition and all other casus belli, which in bygone years have wrought the havoc of war, are without the pale of purpose now actuating the government of the United States, and the civilized world is today beholding a spectacle unparalleled in the history of war.

Goaded and hurt as the nation has been by the atrocious Maine affair, that "incident" is still an incident, although the guns which shall belch their death-dealing fire will speak the words, "Remember the Maine!" The prime object is the pacification of Cuba and the cessation forever of Spanish savagery on the North American continent.

More than this, the object involves the money changer, and he has been given due notice that the American people when they rise in their might can do without him.

The administration has achieved a great moral victory, and the nation is behind that victory. The only regret is that it has been so long delayed.

Old Glory, which has gone unsmirched through four great wars, one of them without a parallel, will emerge from the present war undimmed, not a star erased nor a line polluted. And

it will bear forever its proudest emblem, viz: The freedom and independence of a people who wanted to throw off the yoke of political oppression, but were unable to do so.

We deplore war. It is the court of last resort, but we have reached that court in the trial of Spanish atrocity and misgovernment.

THE COMFORTER.

Death is a unifier and leveler, to whose prowess all life pays tribute and in whose silent court there is no aristocracy. The purple and jewels of authority rot and corrode, but death keeps up his active democracy. The nations are gathered in the sheaves winnowed by his breath. Many go down to meet him without hope. Many wait in peaceful trust for what the awakening may bring to them. Many defy him, laugh at his prowess and meet him with scorn. Many rebel and leave their pleasures and pursuits with pangs of regret. Many meet him with a smile like unto the babe who, in innocent joy, lifts its eyes to meet its mother's rapture.

And what of those who survive? What is there in the cold words of a creed that can assuage the grief of him who closes up with the form he consigns to the clay, every tie of love and hope! What is there in the dim faith of resurrection, and where, in all the ritual of man-made religion, is there recompense for the agony of her whose breast sheaths every foul throb that woe can impart as she sees her pride, her staff and comforter, go down with the cold clods of the grave!

These are word pictures, feeble in their portrayal, of events that are occurring in all their hopeless reality every day. Upon the mounds of buried dust millions weep and love listens in vain for an answering echo across the vortex of death.

But there is a voice, a language of death,

"Dumb to the ear and still to the sense, But to heart and to soul distinct, intense."

Across the chasm which fear and ignorance have clothed with terror there come voices of joyous greeting, voices that do reach the strained ear of the mourners, telling of the land of eternal verities beyond. Those voices have reverberated around the globe and their message is the guerdon of Spiritualism. They reach only those who have the capacity and inclination to hear them and measure their significance.

This is the comforter Christ said He would send. It is the last and best of all the blessings which this greatest of all centuries has brought to mankind.

TO THE POINT.

D. L. Moody, who doesn't know how it is himself, offers some sage advice on a subject which ought to be of interest to managerial heads of Spiritist societies. In a recent sermon the great evangelical hypnotist said:

"One thing which is wrong is the way many meetings are planned. Advertise them—let the people know what is going to be done. I believe if business men would conduct their affairs, or newspapers were run as our churches are conducted, they would all be bankrupt in six months. I don't believe any man need preach to empty pews if he only use a little common sense and advertise—put a notice in the paper or stick out a sign."

Strangers who, by extreme perseverance, are able to locate Spiritual meetings on Sundays, will appreciate Mr. Moody's suggestion.

We mail this paper for \$1.00 a year.

THE NATIONAL CONGRESS OF MOTHERS.

There is to be held in Washington, D. C., from May 2 to 7 inclusive, a unique convention, the second of its kind, called the National Congress of Mothers. The great success of the first congress naturally enough makes the call for the second one extremely welcome, and of all social movements now before the world, certainly the most praiseworthy.

The education of parents, or those who contemplate parenthood is vital, and strikes at the root of all education, for if children are born right the probabilities are that their lives will be right. Four-fifths of the criminals of our country, according to statistics, are the direct fruit of bad home influences and ignorant parenthood.

The National Congress of Mothers is organized for systematic child study, training and fitness for life's responsibilities, and an intelligent understanding on the part of mothers effecting the office of parenthood—the most sacred of all earthly vocations and for which the least preparation is made.

Incalculable good only can result from the deliberations of such a congress. Mothers' clubs ought to be formed in every community and exchanges of knowledge gained, together with wise expediences touching procreation and early training of children form the very serious topics thereof. In intelligent motherhood are to be looked for those forces which constitute the salvation of the race.

TOO SWEEPING.

Exposers of counterfeit and fraudulent mediumship are always to be commended in whatever capacity they may serve their ends, but there is a too sweeping position taken which suggests the statement that our spirit friends never communicate to us where there is a fee taken by the medium, especially when the maker of the statement poses as a trance speaker. A charge of this nature brands as frauds all mediums who make their living, or partially so, by their mediumship. It won't do. While it is not disputed that a gigantic system of fraud has grown up around us, and that all efforts should be directed to its exposure and eradication, there remains the defense of honorable and praiseworthy mediums, scores of whom in public and in private are open and above board and are giving the manna of life to myriads of the bereaved, the questioning, and the analytical.

Nobody need be without the comforts and blessings of honest mediumship if they will take pains to find it.

The Light of Truth condemns commercial mediumship. The system, if such it can be called, is wrong and is destined to be removed, but until that is done there must of necessity be mixed up in it many worthy mediums who can not of right be condemned and swept out of existence because they are in bad company, or rather because bad company has thrust itself into and upon their divine province.

The "opposition" is narrowing down. Yellow journalism now puts forward as its spokesman and the biggest exposers of Spiritualism ever introduced, a disciple of pederasty and perhaps the most abhorrent of that cult in America, at present a convicted felon and in prison for his crime. Moreover it points to this erotic degenerate as a man who has performed a public service. Verily, whom the gods would destroy they first make mad.

THE STILL SMALL VOICE.

"Every man who is of the truth heareth my voice; for I am the way, the truth and the life; and ye shall know the truth and the truth shall make you free; then shall the father send you another comforter, that he may abide with you forever, even the spirit of Truth, whom the world can not receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. If any man say unto you, 'Lo! Here is Christ, or there,' believe it not; every man who is of the truth heareth my voice; at that day ye shall know that I am in my Father and ye in me and I in you."

How tremendously significant are these words! And how few there are who comprehend them! Here is the touch-stone of life's esoteric meaning. It will be so when the sects have perished.

Each warring sect exclaims, "Lo! Here is Christ," but Christ is not there. They would not know him if he was. Let every man who is of the truth be content. This does not mean the parading of truth, but the living of it. He who is of the truth is silent. He is just. Even he does not say, "Lo! Here is Christ," because he is, first of all, modest, but he hears the Christ voice and he sees the comforter.

BE SURE YOU ARE RIGHT.

Ecclesiasticism declares us to be destructionists, that Spiritualism robs the people of every essential factor in salvation, that it gives nothing in return and from its doorway the vista of life is like a burned desert.

So do the clouds and fogs and storms rob the green earth, the flowers, foliage and vegetation of the glorious sunlight. But the storms pass away, the fogs vanish, and the sun's rays pierce the scattering clouds and kiss again the face of Mother Earth. Spiritualism in this sense is an iconoclast, and blind leaders of the blind worming in the mole paths of traditional folk lore fail to perceive the warmth and vigor of it, which dispels for thousands daily their doubts and questionings and sets the wayfarers toward a brighter day. We say to the ecclesiast, be sure that your neighbor, whom you judge because he is a Spiritualist, has not as clear powers of reason as you possess. Be sure you are right. You will not in that event declare that Spiritualism offers nothing in exchange for that which you now hold to be the ne plus ultra of divinity.

A DISGRACE TO LIBERALISM.

The Ohio Liberal League, which is anything but what its name implies, gave a disgraceful show in Cincinnati recently under the catchpenny fraud of an "expose of Spiritualism." The performance was well reported in the Enquirer of that city, which said: "Everything was a fake. It was a fake show, given for the benefit of those who love fakes and patronize them. From all that could be learned preceding the expose it was all prearranged, not so much for the purpose of exposing Spiritualism as to make a few dollars, and incidentally give those who fancy ghost catching as a recreation a chance to practice their preferred role. It was all brought off very cleverly and proved to be a good show."

When a society ostensibly before the world for the purpose of discussing subjects of public interest and sailing under the name of Liberalism stoops to such methods to "make ends meet" it is time for honest people to enquire what liberalism consists of.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

THOMAS LEES.

Thomas Lees, a resident of Cleveland, O., the past 32 years, was born in London, England, and came to the United States in 1853. Now in the "youth of old age," he is hale and hearty as ever mentally and physically. Born and raised an Episcopalian, Mr. Lees was converted to Spiritualism through its phenomena during the late civil war, since which time he has been an active worker in the ranks. Once convinced of the truth of the Spiritual philosophy, he did not stop to consider whether it was popular or not, but went right to work, regarding the Spiritualistic training of our children as the most important line of our work. It is largely through his untiring efforts the Children's Progressive Lyceum of Cleveland, O., is able to boast of being the oldest Lyceum in America or in the world. Mr. Lees has also done much in sustaining the public work in the Forest City, frequently assuming the sole responsibility of carrying on meetings when the various societies that have come and gone were inactive. In all his past and present labor the subject of our sketch has been earnestly and ably supported by his sister Tillie H. Lees. Both of them are now at work trying to bring about a union jubilee celebration by the Spiritualists of Cleveland and vicinity Sunday, March 27th.

Thos. Lees' motto since 1872 has been:

Proud—of being an Englishman—by birth.

Prouder—of being an American—by adoption.

Proudest—of being a Spiritualist—from conviction.

THE SAME GEAR, BUT THE PACE
CHANGED.

Professor Charles A. Briggs, who was tried for heresy a few years ago, has sent word to the presbytery of New York that he desires to sever his connection with it, as he proposes to become a priest in the Protestant Episcopal church.

On the hypothesis that the habit of tobacco chewing is not affected by shifting a quid from one cheek to the other, we presume Dr. Briggs feels easy in his mind by shifting from Presbyterianism to Episcopalianism. It is a distinction without a difference.

Spiritualist societies indicate some life in the right direction these days. Detroit Spiritualists, through their societies, propose to drive out the filthy fake mediums by an organized effort. Portland, Me., with two societies, is getting into line for the same purpose.

AND WHEN IT WAS NIGHT THE
CHICKENS CAME HOME
TO ROOST.

The Anderson Church of God (?), where the Anti-Spiritualists cast their boomerang against the truth, is in a very shaky condition. Suits for foreclosure for \$1,600 and \$200 have been brought and warrants issued for the Southern Indiana conference to appear on May 3, as parties of the suits.

Elder W. R. Covert, Lord High fulminator, is reported in a hospital suffering from a paralytic stroke.

AN EPICURE PICKING GARBAGE.

Harper's Weekly of April 9th contained an article on Spiritualism by an obscure writer, which did not contribute to that journal's reputation for common sense, to say nothing of its bid for favor as an arena for the finest of literary productions. The screed in question is a cheap, untruthful affair, and belongs, if it has a place at all, to the Police News, or the New York Sun.

The article begins with the falsehood that the "Rochester knockings" began on the night of March 31, 1848, and were invented by the Fox sisters, continues with the falsehood that Spiritualists "form an important and active religious sect," and ends with the absurdity that the "dullness of normal existence for very many people, which drives some of them to drink, explains the growth of Spiritualism."

This is the quality of stuff which the supposedly grand old Harper's Weekly sets forth as an exposition of a subject the study of which has drawn the attention and allegiance of the master minds of the world.

IS THIS THE REVOLUTION PRE-
DICTED?

Time was when oil constituted our best illuminator; but gas proved a better one. Then came electricity. Before the latter was tested, however, many doubted, and looked upon gas as the best system of light. It was the best at the time, but there is always something better to be had. The world progresses, and so does man. Those who are content with the old are losers in more ways than one. The newer and better always supercedes the old, and it needs but the will to test it. But the will is weak at times and the result is standstill. In religious affairs it means wearisomeness, orthodoxy and mental stagnation. In social life it leads to conventionality and educated ignorance. In politics and finances to hard times. A mental revolution is the only remedy to loosen the foundation of an old and effete system of government. We trust the present uprising, whether it leads to war or not, will prove the remedy to bring back our prosperity.

A NEW AND MERITORIOUS MOVE.

The majority rule league of the United States, drafted after wide correspondence by F. U. Adams, editor The New Time, has for its objects:

1. To provide an organization of rapid growth, devoted at the start to the education of the voters of the country.

2. To constitute at the earliest possible date a political party, governed in its formation, management, conventions and in the shaping of its policies and platforms by the principles of majority rule, viz., the initiative, referendum and imperative mandate.

3. To constitute the nucleus of a permanent system of self-government, based on the unit of voting precincts, with such regulations and provisions as the wisdom of the future may provide.

EDITORIAL NOTES.

Think only of what you love.

The sheep and the goats must be separated.

God is not a respecter of persons, but man is.

It is better to spiritualize the mortal world than to materialize the spirit world.

Beware of the man who offers to "develop" some phase of mediumship in you for a fee.

Not in the din and confusion of the world are we to find the truth, but in silence and meditation.

Opposition to Spiritualism nowadays aids the cause, but it puts the opposers in an unenviable light.

Do you ask for the secret of a peaceful mind? Prayer, silent prayer and reliance on the God within will bring it.

If you desire to develop your medium qualities develop your mind. You will not require any professional developers in this, either.

Freshly slaughtered beeves are now used as bath tubs for rheumatic patients. The process is known as zootherapeutics, a French fad.

Massachusetts has slipped a cog in the wheels of her legislative works and henceforth Jack Ketch is without occupation in that state. Capital criminals are to be electrocuted.

The authorized edition of the American revised version of the Bible will be published in 1899. We have not yet heard of a revised version of geology or mathematics or of a rose leaf.

From the Celestial kingdom via the Evangelist Moody we learn that "the curse of God is on Spain." The Spaniards who claim to be in touch with God would probably dispute this.

A Spiritualist society in New York raised on Easter Sunday forty-five dollars toward liquidating a church debt. On the same day an Episcopal church at Stamford, Conn., raised \$4,600 for the same purpose. Comment superfluous.

What would the Spaniards think, should their country be invaded, to find three races marching on to Madrid—the American whites, negroes and Indians? Surely, they would not be far from imagining that the ghosts of the Inquisition had arisen, or something similar had occurred. It would most likely be an effect of the cause that is upon them.

Were it not for the menace of ecclesiasticism scientific cremation would gain ground and rapidly supercede the old and dangerous way of disposing of the dead. When the late Anton Seidl passed away the Roman Catholic church of which the great musical director was a nominal communicant refused the customary funeral rites at his obsequies because he had stipulated that his body should be cremated. Upon the exploded hypothesis of a physical resurrection this power, and some of the Protestant sects, hold public sentiment on the important reforms in the disposition of the dead, in abeyance.

A wisacre of this city gives it as his opinion that the communication of the dead with the living is of all the fantastic notions of mankind the most preposterous and impossible. He can prove it so and is going to do it.

Well, the first steamboat that plowed across the Atlantic carried a lot of books containing essays and letters proving effectually that steamboats were impossible.

Which is the worst fraud, one who

steals your dollar or one who steals your good name? We say the latter. A fakir who palms off his stock in trade upon gullible test hunters and takes their money, is an archangel compared with the viper who, with honeyed words and angelic smiles, woos our confidence and then stabs us in the back with the fangs of slander. There are some frauds to be cleaned out which have not up to this time been catalogued. They are the slanderers who go about blighting reputations, stealing heart throbs and crushing the life out of people who have no recourse. May God help the slanderers. There can be no human help for them when, on that day when conscience takes its own, they view themselves paupers on God's eminent domain, unattended even by a pitying thought.

LITTLE SERMONS

Good nature develops intuition.

Conservatism is often but an apology for mental constipation.

He who demands an apology where no absolute offense was intended must meet nature in a like humiliation.

Practice or effort generates habit in virtue as well as in vice. We can just as readily train ourselves to be good as to be wicked.

Mediumship is implanted by aspiration or the desire to be good, but subject to relapses by temptation, with consequent loss of the gift again through a condition antithetical to the first named.

Prejudice is silent anger. But when uncharity rails against some one's prejudice and calls it moral teaching, it is the same anger demonstrated with a supplementary degree towards the boiling point.

In spirit we only build for ourselves as we build for others—advance as we help others to do the same; but reform must begin with self or include self in trying to reform others. In spirit we can not say "Do as I say not as I do." Example precedes precept in such matters.

True humility is the fear to do wrong or oppose that which has been prohibited. Its opposing vice, arrogance, is an impulse that rises above reason, and invites humiliations. Thus reason is a co-operator of humility and of the same grade or class. The humble man is thus a reasonable man, while a reasonable man is naturally humble or modest.

AN ARTFUL DODGER.

Little Rob lived in Oakland, Cal., near Lake Merritt.

He had been forbidden to paddle in the water or play in the lake. It was at times very shallow near the shore, but it was dangerous.

One day his mother found him suspiciously damp, and, on inquiry, learned that he had been taking a lesson in swimming in the lake from an older boy.

"Rob," she said, "your father will punish you as soon as he gets home. You know he forbids you to go into the lake. Don't you remember those poor little boys that were drowned this summer?"

"O mamma," said Rob, "please don't tell papa."

"Yes, I must," said his mother, "you disobeyed him, and when people do wrong they must be punished."

"Does God punish everybody that does wrong?" said little Rob.

"Yes, of course he does," said his mother.

"Then," said Rob, "mamma, you tell God I went in swimming; I would rather deal with him than papa."



ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

No. XIV.

Our last article closed with the promise that John the Baptist should do his work in or by the aid and under the power of the spirit of Elias. Now, if the reader will turn to Luke iii, 2, 3, he will read: "Ananias and Calaphas being the high priests, the word of God (that is inspiration) came unto John, the son of Zacharias, in the wilderness. He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

This John, under the influence of the spirit of Elijah, went into the wilderness and the country round about Jordan. See also Mark i, 2-6. This is the very place where Elijah spent the most of his days in hiding from Ahab. See IKings, xvii, 3.

Note a few other points of similarity.

1. John wore a raiment of camel's hair and a leather girdle. That was exactly the way Elijah dressed. See II Kings, i, 8.

2. John lived on locusts and wild honey. Elijah lived on what he could find in the wilderness, and what he could obtain of ravens' food.

3.—As Elijah came out of the wilderness to denounce Ahab, the king, and Jezebel, his wife, so John came out of the wilderness to denounce King Herod and his wife.

In fact, John looked like Elijah, talked like Elijah, and acted like Elijah. He went into the wilderness to be developed by Elijah and to learn from him. When he came among the people he claimed, as has been quoted, to be voicing the cry which he heard in the wilderness. In fact, so thoroughly did Elijah manifest through John that the Jews said, "Behold, he hath a devil." Matt. xi, 18.

The word devil, in this instance, comes from the Greek word "demon," a term which both Jews and pagans applied to the spirits of the dead. As plain a case of Elijah's manifestation as can be found in the New Testament is found in Matt. xvii, 1-5. It reads as follows: "And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter and said unto Jesus, Lord, it is good for us to be here. If thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, 'This is my beloved son, in whom I am well pleased; hear ye him.'"

The same story is found, in substance in Mark ix, 2-7, and Luke ix, 28-35. Nothing can be plainer than this story; Moses and Elias communicated with Jesus. They could not talk with him concerning his decease, or anything else, unless it was possible for the so-called dead to talk with the living. Be it remembered also, that this manifestation occurred in the night, and that they did not come down from the mountain until the next day. See Luke ix, 35. Cruden, in his large Concordance, says this manifestation occurred in the night. That he was correct in this statement is proved by the

fact that the cloud appeared bright, as well as that other fact, that they did not come down until the next day. The Emphatic Diaglott New Testament, which I have already said is called "the best translation of the New Testament extant," speaks of this cloud as being a cloud of brightness, or a cloud of light.

This transfiguration brought out a conversation with regard to Elias, in which Jesus said: "I say unto you that Elias has come already and they knew him not, but have done unto him whatsoever they listed." Matt. xvii, 12. Here the disciples understood him to speak of John the Baptist. Jesus had before said, when speaking of John, "If ye will receive it, this was the Elias which was for to come." Matt. xi, 14.

There is no direct evidence that Elijah individually had much to do with dictating the book of Revelation. There is evidence that that book was inspired by spirits—seven of them—and that some of them were prophets. Paul had announced before this book was written that the spirits of the prophets were subject to the prophets. I Cor., xiv, 32.

That John, the one who received this Revelation, was a medium no one who reads and thinks can doubt. In Rev. i, 9, 10, the writer says: "I, John, who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet."

That is, he was in a spiritual condition, possibly in a trance. However that may be, he heard a voice—a spirit voice—through a trumpet, and turned to see the voice, or rather the source of the voice; and here he saw one whom he described as minutely as mediums generally describe spirits. He says: "And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks, one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."

This vision was too much for the medium, the result was he fainted; but the spirit laid his hand upon him and he recovered.

The series of communications which we call the Book of Revelation comes from a circle of seven different spirits. Rev. i:4. It is not known who all these spirits are; one of them was Jesus of Nazareth. See Rev. i:1, 22:16. Another was John's "fellow servant," and a brother; another was a prophet. See Rev. 19:10, 22:8-9.

MOSES HULL.

The selfish one in a deal or in a party is always negative to the rest, and what he gains materially is taken from him magnetically or spiritually by the others. That is one mode of the operation of the law of compensation. The one who thinks he has an advantage is often the greatest loser in such respects.

THE HIDDEN FAITH—An Occult Story of the Period. By Alwin M. Thurber. Price, \$1.25.

EASTER LESSONS.

"Do thou the good thy thoughts oft meditates
And thou shalt find the 'good man' peace within;
And after death his wreath of glory win.

(By Sylvanus Lyon.)

Heaven and earth, death and life, are not more certain and positive than the rewards that come to each one here. There is no act of life, no deed or thought which can pass unrewarded. The silent tear, the unuttered sigh, seeking and longing—the soul's holy aspirings for love and truth, all must, and will, bring surely their just and proper returns.

The tiny flowerlet in the deep forest or by the water brook far off in nature's wilds is beautiful in God's sunlight, and the little dewdrop is ever changing with the glory of the cloud tinted horizon.

And thus each soul's seeking for good or ill will surely merit and receive its exact fulfillment.

This is God's law of eternal justice and love, forever waiting to bless all his created universe. It is the divine compensation which gives growth and beauty and rewards each soul and blesses all with growth and love.

Industry and patient care, toil and labor, with wise economy, return peace and prosperity; good habits, wise self-government, must perfect the life and character of any one. Temperance, chastity and virtue with strict adherence to right principles, give high and beautiful traits blessing man's nobler nature, and make life's acts good and grand, while truth, honesty and purity shall surely repay a thousandfold blessing here with promises of eternal joy hereafter.

The pure in heart—those who sanctify the body and adorn it as the soul's temple, strictly banishing all low, impure thoughts, and vile lusts, those that look upon woman to adore and love her charms, these "shall not only see God," but in their soul's pure affections now dwell in his exalted glory. Noble, patriotic souls filled with divine fervor, working for the right, fighting for principle, how surely these may count upon great rewards, for victories won. With such triumphs, men grow mighty in spirit, dare to act boldly, speak fearlessly, and will conquer for heaven and humanity in good works.

Higher up the ranks there are those who earn, win, and wear brighter trophies, greater honors—heroic noble souls, who hear the heavenly voices calling them to dare and do, to fearlessly sacrifice and to work for life's higher aims and purposes. Stern duty calls some to aid the downcast, to visit the prisoner and relieve and feel for others' sorrows, patiently believing and trusting God's love will bless all the heart's secret purposes.

Low worldlings delve and plod to amass riches, and thus become mean and selfish, feeling for no one. But, thanks and praises, there are yet some valiant souls striving in anguish "only to bless mankind." And to these, the truly noble, great and good, there will surely come the spirit's sweet rewards. "Joys that the world knows not of." These are the philanthropists, discoverers, inventors, all true reformers and evangelists. All who seek to aid man's nature, to improve life's harmonies and make the hours brighter and happier for the poor and lowly. These noble souls forget mean selfishness and life's ills, but have real visions of God's love and glory.

And yet there are higher birthrights here, for man's spirit to grow into, still holier and more sublime rewards

for all those who earnestly seek, strive and merit. These come to the meek and lowly in spirit who not only love the Savior but live and act the Christlike. These travel in sorrow of heart, feeling for those who can not make any returns, and die daily (in spirit) to bless others. These give for the good, and labor for others' blessings, oftentimes receiving curses. They know of divinest sympathy, "bless their enemies, and love those who persecute them" for righteousness sake.

And these are they who are rejected of men, crucified in spirit, and yet to them come the highest, holiest rewards, if oftentimes with stripes and contumely of the mean and low, with persecutions from enemies, "the crown of thorns" with which the cold, cruel world rewards its Saviors.

But—and if you receive, merit and use these gifts aright they will bring God's choice blessing, joy unspeakable, the spirit's proud rejoicings and "conquering the world, the flesh and the devil," here, and hereafter, to reign with Christlike spirits in glory.

And thus every period of life, in every change of circumstances, a wise and loving Father is ever waiting to bless each soul's secret purpose and impart joy and gladness to all true and beautiful aspirations. But sorrow, misery and spiritual death must surely come as the reward of all evil doings.

And now at this Eastertide season when nature's glorious transformation changes come with sunshine, flowers and new joys, telling of the springtime—and all earth and heaven give promise of a resurrection to new beauty and loveliness. And now when churches and priests proclaim a risen Christ, a loving Savior, and all holy impulses call to worship and praise, let the heavenly influences fill each soul with gladness and joy, and express these feelings in deeds of mercy and loving kindness to many, and thus receive the sure rewards of the Easter season and a risen Savior.

Rejoice and feel assured with thankfulness and great rejoicings, for no life, no soul, or spirit or act can go unrewarded. The smallest atom receives perfect growth in many forms and all nature lives—never dies, and is continually resurrected into new, brighter and higher forms of beauty, and all must and will receive a just, full and perfect reward now and throughout eternity for every word or deed.

It was not mere bodily death that Jesus conquered—death had no sting, but it was this spiritual death, so that at last it should be swallowed up—mark the word—not in life, but in victory. As the dead body shall be raised to new forms of life, so also the defeated soul to victory—if only it has been fighting on its Master's side, has made no covenant with death; nor itself bowed its forehead for his seal. Blind from the prison-house, maimed from the battle, or dust from the tombs, brave souls shall surely yet rejoice at His feet who giveth peace and joy and love and crowns of glory.

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ALBERT B. PLIMPTON.

The subject of this sketch was born in Worcester, Mass., May 12, 1821. His education was received in the common schools and academy of that place. His youth was spent on a farm. April, 1842, he came to Lowell, and has since made it his home. Mr. Plimpton learned the trade of house carpenter and has followed his trade until recent years. Mr. Plimpton was in the Board of Aldermen in 1867, and was 13 years a member of the Library Committee of the Middlesex Mechanics' Association. January 26, 1844, he joined the Odd Fellows. He has passed through all the official stations of the subordinate and Grand Lodge of Massachusetts, and has been a representative of Massachusetts to the Sovereign Grand Lodge, and he is one of the oldest Odd Fellows living. He is also a member of the United Order of American Mechanics. Mr. Plimpton has been a Spiritualist since 1854. Although not a platform medium has advocated the cause in many ways with time and money and was conductor of the First Spiritualist Sunday school. His home is in Lowell, Mass.

THE FLEMISH SHAKESPEARE AND SPIRITUALISM.

A new book by Maeterlinck, entitled "The Treasure of Humble Folk," is one of the late beams of this great Pharos light, who has done so much for the poetry of his country. The Harbinger of Light offers the following translations from the book.

THE AWAKENING OF THE SOUL.

"A time will come, perhaps—and many things announce that it is approaching—when our souls will perceive without the intermediation of the senses. Certain it is that the domain of the soul is daily undergoing extension. It is very much nearer to our visible being, and takes a far greater part in all our actions than it did two or three centuries ago. One would say, indeed, that we are approaching a spiritual period."

THE INDICATIONS OF IT.

"Today it (the soul) is clearly making great efforts. It is everywhere manifesting itself in an abnormal, imperious and pressing manner, as if an order had been given to it, and there was no time to be lost. It has to prepare itself for a decisive struggle, and no one can foresee all that may depend upon victory or flight. Never, perhaps, has it put in operation forces more diverse and more irresistible. One might say that it finds itself driven up against an invisible wall, and that one does not know whether it feels the stir of a death agony or of a new life. I will not speak of the occult forces which are awakening all around us; of magnetism, telepathy, levitation, the unsuspected properties of radiant matter, and of the thousand other phenomena

which stagger the official sciences. These things are well known to everybody and are easily verified. Still even these are probably nothing by the side of what is really in operation; for the soul is like a dreamer who, immersed in dreams, makes immense efforts to move an arm, or to raise an eyelid."

SPIRITUAL INTERCOURSE.

"In our daily life we are constantly discovering amongst the humblest beings direct and mysterious relations, spiritual phenomena, and the drawing together of souls, such as were scarcely spoken of in former times. Did they exist less undeniably before our own day? We must believe so, for, in every epoch, there were men who penetrated to the very core of the most secret relations of life, and who have handed down to us all that they learned concerning the hearts, the minds and the souls of their own times: It is probable that these relations existed then; but they could not have the fresh and general strength which they have at this moment. . . . And here I am not speaking any more of scientific spiritualism, with its phenomena of telepathy and materialization, nor of the other manifestations I enumerated just now. I refer to events and to interventions of the soul which are incessantly taking place in the dull lives of people the most forgetful of their eternal rights. I am referring also to a psychology quite other than the habitual psychology which has usurped the beautiful name of Psyche; since this, in reality, only troubles itself with such spiritual phenomena as are most strictly associated with matter. I allude in a word to that which should reveal to us a transcendent psychology, occupying itself with the direct relations subsisting between soul and soul among men, and with the sensibility as well as the extraordinary presence of our soul. That study which will elevate man so greatly has scarcely commenced, and it will not be long before it renders inadmissible the elementary psychology which has held sway up till now."

WHAT THE AURA REVEALS.

"Are you well aware—it is a strange and disquieting truth—that, if you are not a good man, it is more than probable that your presence proclaims itself a hundred times more clearly than it would have done two or three centuries ago? Are you aware that, if you have grieved a single soul this morning, the soul of the peasant you are going to call upon, to speak to him about the storm, or the rains, has become aware of the fact, even before his hand was upon the latch of the door to admit you? Assume the aspect of a saint, a martyr, or a hero, and the eye of the child whom you meet will not salute you with the same inaccessible look, if you entertain an evil thought, an injustice, or have occasioned grief to a brother. A hundred years ago, perhaps, the soul of that child would have passed by your own inattentively."

DEATH AS A TEACHER OF FORGIVENESS.

"If I lean over the motionless body of my worst enemy, do you suppose that in looking upon those pale lips which have slandered me, and the cold hands which perhaps have tortured me, I am still dreaming of vengeance? All has been paid by death on the way. The soul no more owes me anything, and I instinctively place it above the most cruel wrongs and the weightiest faults. (How significant and admirable is this instinct!) And if I regret anything it is not my inability to make him suffer in his turn, but, perchance, my not having sufficiently loved him or not having pardoned him earlier than I did."

SPIRITUAL RECOGNITION

"It is the sign of the soul that it invisibly salutes another soul. One can not help believing that we knew each other in regions that we know not now, and that we possess a common country, whither we are proceeding, where we shall meet each other again, and from whence we shall have no difficulty in returning."

OUR RELATIONS WITH THE INFINITE.

"It is good to remind men that the humblest among them has the power of carving according to a divine model, which is not of his own choosing, a great moral personality composed in equal parts of himself and of the ideal, and that is assuredly what lives with a full reality. Every man must find for himself a particular possibility of the higher life in the humble and inevitable reality of his every day existence. We can have no nobler end than this. What differentiates us from one another is the relations which we hold with the Infinite. . . . If it be true that creation does not stop short at man, and that we are surrounded by higher and visible beings, those beings are superior to us only because they have relations with the Infinite such as we can not conceive of. It is possible for us to multiply these relations. In the life of every man there comes a day when heaven is opened to him; and it is nearly always from that instant that the veritable spiritual personality of a being takes date. It is at that instant, without date, that the invisible and eternal aspect is formed which we show, without knowing it, to the angels and to other souls."

BROTHERLY LOVE.

"To love your neighbor is not only to give yourself entirely to him—to serve to help and to succor others; for it is just possible that you are neither good, nor grand, nor noble, in the midst of your greatest sacrifices; and the sister of charity who dies by the bedside of a sufferer from typhoid, may, perchance, have a small rancorous and miserable soul. But to love your neighbor deeply and enduringly is to love that which is eternal in others, for your neighbor, par excellence, is he who draws most nearly to God; that is to say, he who is purest and best among men. . . . One must learn to see, in order to learn to love."

We possess an unfailing means of determining the exact degree of vital energy in a given species, race or nation, in the proportion between the egotism and altruism of the individuals comprised in it. The larger the number of beings who place their own interests higher than all the duties of solidarity and all the ideals of the development of the species, the nearer is the species to the end of its vital career. While on the other hand, the more individuals there are in a nation who have an instinct within them impelling them to deeds of heroism, self-abnegation and sacrifice for the community, the more potent are the vital energies of the race. The decay of a people as well as of a family begins with a preponderance of selfishness.—Max Nordau.

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CORRESPONDENCE

NEWS ITEMS.

Now for the jubilee next month!

H. H. Warner contemplates moving to Boston.

Tomorrow Edgar W. Emerson at Salem, Mass.

Prof. Loveland is recovering from his late accident.

Mrs. J. H. Hollenbeck is the moving spirit in Fresno, Cal.

Dr. W. S. Eldridge was in Portland, Me., at the anniversary.

Miss Maggie Gaule goes from Columbus to Pittsburg for May.

Sunday, May 8th, Mrs. A. J. Pettin-gill lectures at Salem, Mass.

A new "Prof." from England has turned up in the eastern states.

Lynn, Mass., has added an Independent Spiritualist society to its list.

A Spiritualist convention is to be held in Stowe, Vt., some time during June.

Mr. H. D. Barrett is a graduate from the Unitarian school of Mead-ville, Pa.

The W. P. U. of Brooklyn has Rev. J. C. F. Grumbine for May — as usual something good.

The society at West Duxbury, Mass., enjoyed its annual fair this month in the usual fine style.

Mrs. L. M. Prentiss was greeted by large audiences at her Easter services in Fitchburg, Mass.

Sir William Crokes has been elected president of the London Society for Psychical Research.

Dr. J. F. McCarty writes that Comanche, Texas, is about to organize a Progressive Lyceum.

Mrs. Sallie C. Scovell is in Kansas City, Mo., organizing the forces. Her address is 1213 McGee st.

Dr. A. T. Stevens delivered an interesting address before the friends at E. Belfast, Me., recently.

The friends at Houston, Texas, had a pleasing entertainment at Bryan hall last Tuesday evening.

The Woman's Progressive Union of Brooklyn had E. W. Emerson and Mrs. Maggie Waite at their anniversary.

Dr. Adah Sheehan-Horman is open for camp or society engagements. Address Elsinore Gate and Russell st., Cincinnati.

Mrs. E. Cutler of 208 Northampton st., Easton, Pa., is open for engagements, either to organize or lecture and give tests.

Mrs. Estella Howes Baillet, medium, of Lily Dale, N. Y., is filling engagements in Oleon, Friendship and Hornellsville, N. Y.

Mrs. A. J. Pettingill of Walden, Mass., lecturer and test medium, serves the friends at Salem, Mass., Sunday, May 8th.

The friends at Jamestown, N. Y., celebrated on the 14th and 15th, with home talent, at the Independent Congregational church.

Hamilton, O., celebrated the anniversary by a social at the home of Dr. J. W. Briggs. Mrs. Briggs delivered a fine address on the occasion.

The Liberal-Religious league of Comanche, Texas, has engaged Mrs. C. M. Hinsdale, Spiritualist speaker, for weekly lectures on current topics.

Since the 1st of February Mrs. A. E. Kibby has been holding meetings in Farmers' City, Clinton and Decatur, Ill., and will be at Danville, Ill., during May.

The anniversary of Modern Spiritualism was celebrated in Toledo, O., with appropriate exercises, Mrs. J. F. Curran lecturing at 3 p. m. and Mrs. Dr. H. Wyant at 7:30 p. m.

Dr. Allen Fisher, who claims to be the peer of Schlatter, is exercising his powers in England, and with excellent results, as a contemporary states. He is at present in Mere, Wilkshire.

The Church of the New Revelation at Toledo, O., holds its services at Memorial hall annex every Sunday evening. Lyceum at 10 a. m. Everybody welcome. Mrs. Dr. Wyant, pastor.

Mrs. S. C. Scovell writes from Kansas City, Mo., that the Light of Truth seems more in evidence here, inasmuch as it reaches the western heart by its strong, breezy articles, both of philosophy and phenomena.

Mrs. H. S. Lake will deliver one address only at Army and Navy hall, Cleveland, Sunday evening, April 27. Subject, "An Interpretation of Life—Here and Hereafter." She speaks in Chicago May 1st and 2nd. Paul the 8th.

"Christians must like your paper, they are abstracted from our library as fast as put in," writes H. F. Bears of Colorado Springs, Colo. Most likely, as Spiritualism offers the heart-hungry the only hope of future based on scientific data.

"Divine Healer" is the new name for a magnetic healer who imagines himself better than the ordinary or unassuming ones of this class of mediums. Like the "Profs." they are to be shunned rather than encouraged, for it offers a subterfuge for fraud.

Carrie Fuller Weatherford will answer calls to attend funerals and to give lectures and tests (also improvised songs from subjects suggested by the audience) on week nights at any point in Ohio during May. Address, Columbus, O., General Delivery.

Among the participants at the Salt Lake celebration of the 50th anniversary were Mr. Griffin, who delivered the address; Mrs. Brunner, Miss Ruth-erford, Mrs. Cramer and Mrs. Tripp, who rendered sweet songs, and Prof. Von Bun, who accompanied the latter instrumentally.

Following constitutes the present board of officers of the Plymouth (Mass.) society: President, Miss Sarah A. Bartlett; vice president, Mrs. Sarah R. Collins; secretary and treasurer, Mrs. Hannah E. Snell; executive committee, Mrs. Nancy J. Thompson and Mrs. Sarah J. Monroe.

El Paso, Texas, was made to ring on the 9th inst. by the assembly of the state association in that center. It was their quarterly convention, but proved a revival as well. Among the speakers were J. W. Ring, Dr. Schlesinger, R. H. Kneeshaw and Jennie Hagan Jackson. No wonder it sounded.

A sub. writes: "It amuses me to read of the heartaches that these little local corrs. undergo when their matter is omitted or curtailed. I prefer to read of foreign doings than those at home, for I know of the latter and don't know of the former, and prefer to have it in brief than long drawn out, for then I get more of it." Just so.

The First Society of Lowell, Mass., held an Easter sale at Odd Fellows' hall in which the following members took active part: Miss Daisy E. Brainard, Misses Leslie Farrington, Laura Jones, Sarah and Carrie Harris, Ida M. Whitely, Ida Brooks, Margaret Blanchard, Pearl Chamberlain, Mrs. F. Jordan, Hattie Fletcher, F. H. Coggeshall, J. B. Arthur and Annie Jones.

The Spiritualists' Union of Wal- ham, Mass., held a successful supper

and social recently, for which the following committee may be credited: Mrs. Isabel M. Vinal, chairman; Mrs. Sarah A. Kimball, Mrs. Clara Lowell, Mrs. Eva Downs, Mrs. Geo. E. Winslow, Mrs. Nellie Drew, Mrs. Ella Wheeler, Carrie Adams. The young ladies of the Lyceum waited on table.

Mrs. Maggie Waite writes from Brooklyn: "I am engaged here in connection with E. W. Emerson for April. I serve the society at Titusville, Pa., during May, and Chattanooga during October. Continue my subscription, as I would be very lonesome without the good, wholesome, common-sense advice of the Light of Truth." Mrs. Waite's address in Brooklyn is 572 Gates ave.

At the annual meeting of the First Spiritualist Independent club of Newburyport, Mass., the following officers were elected: Grand master, Dr. C. W. Hidden; grand matron, Mrs. Catherine Poore; scribe, Mrs. Louise V. Hidden; treasurer, Mrs. Carrie M. Jameson; board of directors, officers and Mrs. Lydia J. Goodwin, Mrs. Ruth Thurlow, Mrs. Sarah E. Ash, Mrs. Mary Cottrell, Mrs. Mattie Cheney, Mrs. Jennie I. Follansbee, Luther W. Johnson, Mrs. Henrietta Fuller, Mrs. Wm. Poole.

Mrs. S. E. Pemberton of Delphi, Ind., writes that Americus is energetically working to establish a Spiritual society. The product of the last three months has been a gain of about seventy-five members, and largely due to Miss Ethel Torry, a youthful medium, whose manifestations through the trumpet are very convincing. Her psychical powers are also very marked. She holds both light and dark seances, which have been attended by many investigators. Her home address is 936 E. Market st., Indianapolis, Ind.

Mrs. Francis A. Sheldon of Chahalis, Washington, has been duly appointed deputy state agent, with full authority to call and conduct a massmeeting in the state of Washington for the purpose of organizing a state association, auxiliary to the National association. All Spiritualists in the state are requested to send in their names to the deputy and earnestly assist in the movement. All mediums are requested to correspond with her, giving phase of mediumship.—P. C. Mills, State Agent N. S. A., Box 5, Edmonds, Washington.

Correspondence from Newark, Coshooton and Springfield, where Margaret Gaule has been laboring, indicates that a genuine and lasting interest in Spiritualism has been inaugurated. Many people were brought for the first time to a realization of their true attitude toward life and its purposes.

In Newark especially the enthusiasm and distinction paid to this noble woman were exceedingly marked, a medium of her ability having never before visited that city. Coshooton and Springfield report unalloyed pleasure in her seances and hopes of her speedy return.

Lake Pleasant camp convenes this year from July 31 to Aug. 28. Among the talent promised by its secretary in a communication to the Light of Truth are the names of Hon. A. H. Dailey, May S. Pepper, Dr. C. W. Hidden, Carrie Twing, Prof. W. M. Lockwood, Tillie U. Reynolds, F. A. Wiggins, Mrs. S. C. Cunningham, J. Clegg Wright, E. W. Emerson, J. F. Baxter, Colonel R. G. Ingersoll, and Rev. B. Fay Mills. And the Lake Pleasant management is true to its promise. It wants none to go away disappointed by unrealized expectations. For details address A. P. Blinn, 603 Tremont st., Boston.

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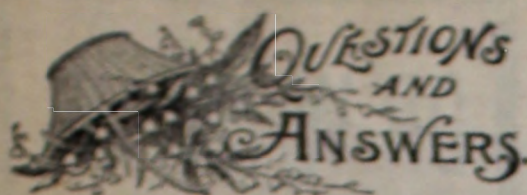
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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What and where is the missing link?—Psychic Student.

Answer.—The missing link was a very ordinary savage or high-classed quadrumous mammal compared to the lower races yet extant. But as the races grew in consistent reasoning they slaughtered off the inconsistent ones or those incompetent of keeping pace with the former, just as you have been taking off the Indians as incompetent of keeping pace with your degree of civilization. It was in a measure a necessary evil—a preservation of that which had been attained; and it is still going on in various parts of your globe, only in a more modern style—with gunpowder instead of tree branches or root clubs. The natural tendency of animal life is towards the human form. Every portion of a life-evolving planet brings forth beings comporting with its climatic conditions. Thus the variation in types or races, so-called. Primitive men did not reason as you do. They had but whiffs of self-consciousness, coming over them in maturity, only to return to mental darkness. But each generation of these momentary thinkers improved on their forefathers—individually rather than universal at first. A consistent thinker among the primitive ranks was like a sensitive or medium in earlier days. He knew but could not make known what he knew because he could not be understood; and where he endeavored to enforce his knowledge or power he was killed. The latter mostly because he incited fear in his own behalf. But his progeny had company, and thus in less danger. Now, it came to pass, as our ancient brethren would say, that thinking became more universal, and divided the races in parties, the latter, of course, in the minority. But minorities being in the right as a rule, and generally more intelligent than majorities, have judgment or wisdom in their favor—a winning card in the end. Majorities being the more brutal, as a rule, blunder to the advantage of the minority. In other words, fall behind in diplomacy, which makes blundering but a relative condition at times. But in the times referred to it was intelligence against instinct, or reason against animalism. The slow thinkers or those who could not reason consistently were naturally more brutal in fact than their superiors, and gave way to their brutal instincts very much as animals do. In the course of ages—which this condition of things required to unfold—an improved mentality manifested even among the most advance, and there were thinkers among the thinkers—men who got ideas foreign to those inborn or inherited. It resulted in leadership and organization—and with this began the war of extermination on all who were sufficiently above the animal race to resist consciously or resent instinctively. This found repetition among nearly all the races. It was a struggle of intelligence to maintain itself against mental darkness. Not only in part but in whole—the latter to prevent affiliations with these lower races or miscegenation as the tendency showed—and thus hold up the standards attained. It was an instinctive

sense against degeneracy and an instinctive one for progression, just as it exists in man today. He hates to fall back in any capacity, and delights in the least consciousness of having progressed. Now, he as instinctively combats or removes obstacles that tend to hold him back, and this manifests in wholesale by the extermination of peoples or races that stand in his way or refuse to rise with him. Thus the missing link is dead—died out before it had a chance to individualize itself sufficiently to leave a trace behind. But there are more missing links beside this one. That between the primitive reasoning being and those of earliest history is no more extant, and would seem a monster were he among you. And you may become a missing link for future generations unless you have smooth sailing to the end of the life of your world. But there is no telling what cataclysms there are in store for you yet—such as have occurred before, and resulted in missing links of various orders—though present indications point to fair weather for this globe; and by holding fast to mental progress, you fortify yourself with influences that are a protection against material innovations not yet known to man. Mind not only rules in the microcosm, but in the macrocosm as well, and education is the medium that leads to it. Let this not become the missing link for such a grand effect.

Question.—Please define, in your question and answer department, the true independence. Is it mulishness or stubbornness?—E. M. Perry.

Answer.—It is neither, though the two terms are synonymous. True independence is the desire to be free from all obligations, servitudes, conventionalisms, foolish prides, conceits, vanities, indebtedness, etc., without dis severing the bonds of love or friendship with humanity. Some will hate the one who tyrannizes over him, and love him as soon as free—even though the positions are reversed. It proves that the hate was against the tyranny—the bondage—not the man or woman who abused his or her authority. Of course, a strictly conscientious master would not permit a servant or employe to feel his authority beyond the merest duty or necessity. But there are some who do not know how to handle power any more than a child knows how to handle a steam engine. Both have like results in the end, with the greatest injury to the engineer. In like manner the employe suffers who takes selfish or low advantage of a conscientious employer. Nature's law operates both ways. It knows no favoritism, being exact justice. Nature is thus independent, or represents true independence, which man can acquire by imitating her. As a rule a good master makes a good servant, and vice versa; for even the most unjust, if not totally depraved, will generate sympathy for an obedient subject, and which sympathy arises out of regret or remorse. Stubbornness brings about reverse conditions, and nothing is gained. Self-respect in resisting a temptation or self-sacrifice to preserve a high moral ideal, is not stubbornness. It is but an effort of the will to be good. Some are good without this effort. All may reach that position by the aforementioned. Practice makes perfect in virtue as well as in vice; and a high standard of morality or intellectuality generates true independence.

Question.—I prayed for strength and got sick; why, though the prayer was answered in the end?—Aspirant.

Answer.—Getting sick indicates that your prayer was answered. You wanted strength. The lack of it was due

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to some poison or disease germ in your system. Praying for strength was answered according to law. The cause of your weakness had to be removed and you would have strength naturally. The sickness drove out the poison and you got well. With health came strength, and your prayer was answered in a way unlooked for.

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Religious Liberty and the Federal Constitution.

The Harvard Law Review for April has this to say with reference to the recent decision of Mr. Justice Hagner in the case of *Bradfield vs. Roberts*:

Except in the case of *Reynolds vs. the U. S.*, 98 U. S., 145, where it was held that the Mormons were not constitutionally entitled to practice polygamy, the first clause of the First Amendment to the Constitution of the United States, providing that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," has never been fairly brought up for judicial construction, until a recent case in the supreme court of the District of Columbia. In this case, *Bradfield vs. Roberts* (reported in 26 Wash. Law Rep. 84), the court restrained the application of public funds to the construction of a building on the grounds of the Providence Hospital in Washington. Congress had appropriated money for a building, to be erected on the grounds of a hospital within the District of Columbia, at the discretion of the commissioners of the district; and the commissioners made an agreement with the directors of this institution, which was under Roman Catholic control, to construct the building on their grounds, to put it under their management, and to pay them for the sick that might be sent there by the district. That this agreement was beyond the authority of the commissioners is made to appear clearly from the appropriating act, which contains a section declaring that it is against the policy of the government to make any appropriation in aid of a sectarian institution. Apart from this express restriction, however, it was held that the agreement was unconstitutional. For this decision no judicial precedent is quoted, nor any authority except two messages of President Madison vetoing acts passed by congress for the benefit of religious societies, as in conflict with the First Amendment. The first of these acts seems to have amounted to little more than a grant of corporate privileges to a church and the prescription of various regulations as to its management. Congress, however, has frequently incorporated churches and sectarian institutions, nor can any objection be taken to such charters so long as all regulations contained in them are construed as effecting merely the secular affairs of the corporation. There seems to have been no sufficient ground, therefore, for the veto in the case of this act. The second act was simply a grant of land to a church, and presented a case somewhat similar to that of *Bradfield vs. Roberts*. That the second veto and the decision in this recent case were alike correct seems clear. It may be said that in the case under discussion the money was to be expended not so much for the benefit of the institution as for the benefit of the district, whose sick poor people, according to the agreement, were to be received there. The directors of the institution, however, would certainly acquire an interest in the building, and have possession and control of it, as well as the spending of the money which might be paid by the government for the care of the sick. If this use of public money were allowed it would form a sufficient precedent for appropriations to any sort of sectarian institution which

could be made the instrument of public charity; and such appropriations would very easily afford opportunities for discriminations entirely against the spirit of the constitutional provision. To connect the administration of public charity with any organization under sectarian control is a step in the direction of an establishment of religion.

What congress would be restrained from doing under the First Amendment can best be conjectured from a comparison of the numerous cases which have arisen under similar prohibitions in State constitutions. The language of these constitutions, though often much more explicit in forbidding aid to sectarian institutions, would not seem to cover any more ground than the general words of the Federal Constitution. As the state courts have almost always been very strict in condemning any sort of state aid to a school or charity under the control of any religious sect, so also it seems likely that the Federal courts, if occasion shall arise, will be strict in applying the prohibitions of the First Amendment.

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3d. That all action, according to its quality, results in suffering or in joy by the operation of inherent laws, physical and spiritual.

4. That all human beings are destined to a continued individual existence in a future state, for which the experiences and attainments of the present life are preparatory, and hence that it is the duty of all to perfect themselves in knowledge, wisdom and love, by making a right use of all the means obtainable for developing completeness and beauty of character, for aid in which divine inspiration, and angelic ministrations, and spiritual gifts, are ever available to mankind.

5th. That realized communion with those who have gone before us to the spirit world is practicable under suitable conditions, and is a privilege of high value to those who use it wisely.

6th. That the human race is one family of brotherhood, whose interests are forever inseparable, hence that it is the duty of each individual not only to refrain from whatever would wrong or harm another, but also to live for the good of all, seeking especially to aid the unfortunate, the ignorant, the inharmonious, and the suffering of whatever race or condition.

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 such an event. Perhaps the control
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 cation to that effect, or they will not
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 paper is an invitation to subscribe.
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 vating, educational and inspiring;
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 ciation.

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 Truth, and don't acknowledge your
 inability to do so by stopping your
 subscription. The Light of Truth
 seems to have grown beyond some to
 judge by a few effects, but we trust the
 rest will not manifest the same weak-
 ness.

—No honest medium need fear to
 show his or her photo in the columns
 of the Light of Truth. Some have re-
 fused from sheer modesty to appear,
 but the public might regard this as
 reasons to keep in hiding for a future
 change of base. One of the best vir-
 tues to have in a cause is to stand by
 your flag.

—When suspects present references
 or notices from Spiritual newspapers,
 demand a re-endorsement under latest
 date, for some who were once honest
 or supposed to be are using old notices
 to their advantage, while they are no
 more entitled to them. A recommen-
 dation of honesty only holds good as
 long as the referred-to is honest.

—Not the publishers, but he who re-
 fuses to take a paper because he has
 a grudge against it, or he who stops
 it on the slightest provocation, is the
 loser, and will have up-hill work some
 time in the future, catching up with
 the crowd in its progressive march. It
 is better to overcome personality and
 stick to principle, and thus be true to
 self as an advocate of a great cause.
 Every one should lose sight of small
 things like the above to serve a Spir-
 itual end.

—Mrs. Maggie Waite writes that she
 would be lonesome without the Light
 of Truth and its wholesome advice.
 Would that all mediums could appre-
 ciate it in like manner. But all do

not aspire for the same spiritual emi-
 nence or moral progress that the
 above remark indicates, though con-
 sistent reading of the Light of Truth
 would aid many to attain it. Mediums,
 above all, should be posted on all
 moral questions pertaining to the
 cause, and being thus posted is what
 makes a medium popular.

—One of our agents asked a worker
 to subscribe to the Light of Truth.
 "Why should I? It never mentions
 me," was the reply. "But why should
 it mention you if you never read it?
 Your name is not on its subscription
 list, and thus you are not supposed to
 read it. Borrowing a paper occasion-
 ally is harmless, but doing so regular-
 ly is virtually stealing the news. Un-
 less you are a partner in the payment
 of it you have no moral or spiritual
 right to reap the same benefit from it
 that a regular subscriber has." She
 saw the point and subscribed at once.

—It is not in space that we give
 credit, but in expression. When we
 boil a score of lines down to one-
 fourth and express the same thing
 there is nothing lost to the writer, and
 it gives three others a chance to find
 admittance into our columns. In like
 manner we speak in praise of those
 who deserve it. Those who can only
 appreciate verbosity must have more
 space than intellect; and, like rumi-
 nating animals, need much straw to
 fill up. Thought centralized consti-
 tutes force, and force is influence—
 thus more valuable to those concerned
 than space.

—Our local correspondents are re-
 quested to send us the correct news
 or none. Some time ago a gentleman

wrote that a certain speaker held serv-
 ices in a certain town one evening—
 "last evening," as he expressed it.
 Framing a news item according to this
 information we stated that Mr. Blank
 delivered a lecture one evening "last"
 week to an interested audience at such
 a place, putting it in the past tense,
 to be consistent with the date of the
 paper. A few days after the lecturer
 in question wrote a very warm letter
 saying that he had delivered three
 lectures instead of one at said place,
 and protested against being reported
 incorrectly. The necessity of accurate
 reporting will thus be seen in the
 above.

—Sunday was the closing scene of
 the engagement of Mr. Willard J. Hull
 and Miss Maggie Gaule at the First
 Spiritual church of Columbus. A
 greater treat to the appreciative has
 never been accorded this city, unless
 in a greater array of talent. But what
 these two have done conjointly is dif-
 ficult of repetition. When one of the
 best lecturers and a like test medium
 come together, as in this case, some-
 thing effective occurs, and which will
 dawn with brilliancy on the mental
 horizon as time passes. The best of
 anything can not be appreciated till
 the mind has digested it sufficiently
 to re-present it to the consciousness
 of the intaker. So it will be in this
 case. During May Mrs. Carrie Fuller
 Weatherford will serve the society.

—Questor Vitae is hunting a publish-
 er for his letters. The title of his pub-
 lication would be "After Death States
 as Demonstrated by Thought Transfer-
 ence and Form Transference—The
 Phenomena of Spiritualism, of Psychi-

cal Research, of Magnetism, of Hypno-
 tism, of Magic, as Explained by Psy-
 chological Analogies." But if a suffi-
 cient number of subscribers could be
 found to pay the expense, a publisher
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